THE Methodist Woman

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Who's Who

Our Cover Page. **We are using the cover of the program materials for Interest Groups for Girls to represent both our youth and student groups. The young lady is Miss Bernice Dodson, secretary of Miss Helen L. Johnson, secretary of Young Women's and Girls' Work.**

Miss Muriel Day, **New York, executive secretary of Bureau of Educational Institutions, Woman's Division of Christian Service.**

Miss Mary F. Floyd, **superintendent of Vashti School, Thomasville, Georgia.**

Miss Elizabeth Meredith Lee, **New York, executive secretary, Latin America, Europe, and North Africa.**

Mrs. Estella Searles Howard, **superintendent, George O. Robinson School, San Juan, Puerto Rico.**

Mrs. Otis Moore, **New York, executive secretary, India, Burma, Malaya, and Sumatra.**

Miss Juanita Brown, **New York, assistant editor, Woman's Section, Joint Division of Educational Cultivation, and editor of Week of Prayer and Self-Denial materials.**

Mrs. J. D. Bragg, **St. Louis, Missouri, president of Woman's Division of Christian Service.**

Ask Yourself

1. **"The educational services of the Woman's Division are a ministry to the underprivileged"—explain.**
2. **What pieces of work are located at Thomasville, Ga.: Cienfuegos, Cuba; San Juan, Puerto Rico; Vellore, India?**
3. **How two girls stopped the strike.**
4. **Two hundred dollars would support a boarder for a year.**
5. **"The real progress has been in the kindergartens." Tell about them.**
6. **October 24-30?**
7. **Reasons for "staticitus" in the Woman's Division of Christian Service.**
8. **Ways to promote the Wesleyan Service Guild during October.**
9. **Well-trained program committee.**
10. **Why invest in an Annuity Gift with the Woman's Division of Christian Service.**

The Methodist Woman

Education in a Postwar World

By Muriel Day

EDUCATION is a vital part of postwar planning. If there is to be a world order of justice and peace, then the principles and ideals for which we are fighting must be embodied in our national life—the principles of economic opportunity, of educational opportunity for minority groups, of interracial understanding and co-operation. "Only as we work together towards these ends can we secure the full life and strength and unity of our own people and earn a place in the moral leadership of the postwar world."*

Dislocation, delinquency, disillusionment—these are three factors of the aftermath of the war that will make necessary an intensified Christian guidance for youth.

The readjustment of youth who have been drawn away from accustomed places and surroundings and seen the far places of the world, or who have been working in industrial plants—this will call for the wisest guidance and for schools ready to receive them. Dr. Edwin R. Van Kleech believes that following the war "educators will face the tremendous problem of the rehabilitation of men and women in the armed services, thousands of whom have had their normal education cut short." Witness the Indian lad from the Navajo Reservation—he has seen a new world, he has met with new people; will we be ready to adjust our program to him and to meet his need? Further, we must not forget that these who have gone from us will have much to give us in return, that they will be able to enrich our curriculums, to share with us their experiences. It will not be entirely one-sided.

J. Edgar Hoover reports that "delinquency everywhere is mounting rapidly, and unless we all do our jobs better we can expect another era of lawlessness, such as swept the country after the last war. In some cities this problem of juvenile delinquency has reached crisis proportions. An important contribution of the church can be increased emphasis on the leadership of young people.

The youth of our nation will need to have guidance in finding themselves, in interpreting the Christian faith in terms of the new day, of learning how to live after having learned to kill. Dr. John O. Gross, secretary for Schools and Colleges, of the Board of Education of our Church says: "The hope of a program of education, that has some central dominant spiritual philosophy is in the church schools. Our students must be Christian without apology. . . . . Our faculties must be Christian in fact. Our efforts must be to make students Christians just as truly as we try to teach them to think. The failure of a secular-centered educational system now places the church institutions in a position to reaffirm with the church a spiritual-centered program of liberal education. With this type of an educational program, they can aid in reinterpreting to the nation the spiritual values of education and can encourage a standard other than economic for determining the worth of education. They can set for their aim the graduating of persons with a spiritual view of life, who do not accept the materialistic part of the curriculum as the ultimate of life. Our country must have its culture deeply rooted in its Christian tradition, if it is not to be sentimental in its morality, greedy in commerce, and anarchistic in politics."

Our objective, then, is to train for living rather than only to train to make a living. In a day when vocational skills and competence are, of necessity, being stressed, it is important that we keep this objective of our educational program before us: "The high service of our educational institutions to the nation will be determined by their ability to shape their patterns and goals to meet the world's spiritual needs."

The academic program of the Woman's Division of Christian Service ranges from the kindergarten and even pre-school groups, through college years, and with such a church-provided program of social and recreational activities as will contribute to well-balanced living. It is to be noted that as differentiated from the general program of education, either of state or of church, the educational services of the Woman's Division are more specifically a ministry to the underprivileged—whether they are that because of economic necessity, of racial discrimination, of lack of educational opportunity, or of spiritual warping. Where training is offered for full-time Christian service, it is primarily that leadership may be developed that will serve these underprivileged groups.

*Christian Conference on War and Peace.

Vashti Faces the Challenge of the Hour

By Mary F. Floyd

Miss Katherine F. Lenroot has stated, "Let no one whose daily job is concerned with safeguarding the health and welfare of children feel that he or she is not contributing to the war effort of the nation." By this rule, Vashti School is vitally connected with the war effort for this institution is concerned with providing not only "day care" but "twenty-four-hour care" for one hundred and fifteen girls between the ages of ten and eighteen. When a group of Methodist missionary women of Thomasville, Georgia, established a home and school for dependent girls of good character in 1903, their dream was prophetic of the day in which we now live when such a school is needed to a greater extent perhaps than ever before in its history.

It is not difficult to understand Vashti's present importance. The breakdown of many homes has added to the total of dependent children, hence a greater need for the institutional home. This new day has not only made the school more necessary but it has also brought new problems in regard to its work. The war has affected our on-going program.

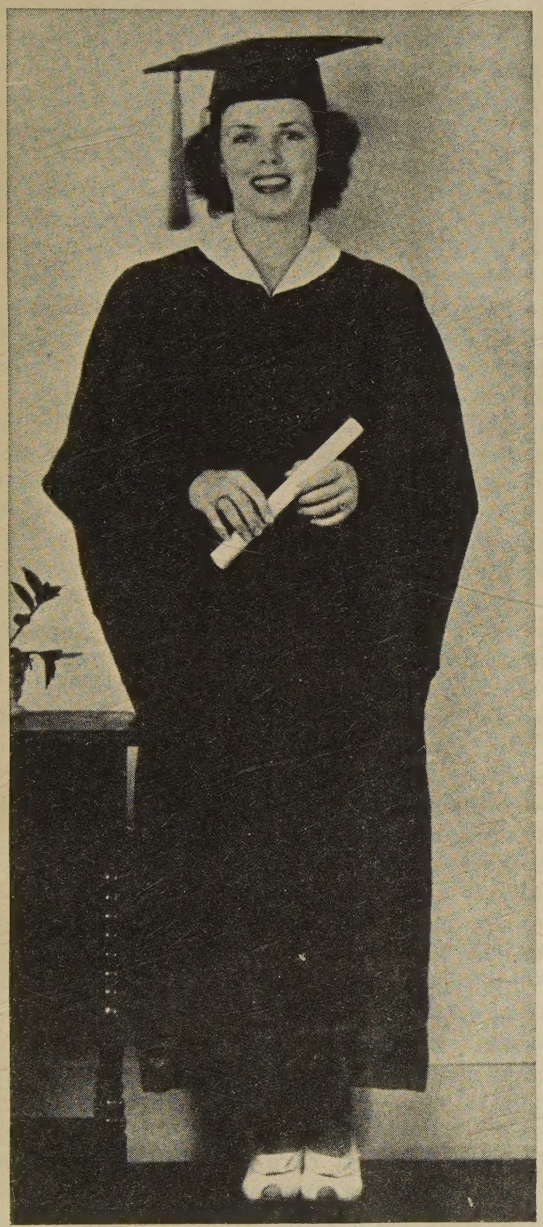
In the first place it is increasingly urgent that a more careful study be made of applications for girls. Time has not permitted a detailed examination of wartime applications, but a cursory study has made it appear that an effort is being made to place pre-delinquent and semi-delinquent girls in the school. This is to be expected, for communities are eager to place their problem and near-problem girls where they will be protected during this crisis. Vashti was not established to meet the needs of such girls and, while their problem is to be deplored, Vashti cannot now relax its entrance requirements however great the pressure may be.

In the second place, more time is necessarily spent by the school administration and department heads in business matters than heretofore, hence less time is given to cultivation work with the public and to personal contacts with the students. Coupled with this is the fact that the workers of the school are having to do more manual work than heretofore. Labor is difficult to obtain. We no longer have kitchen help. The school is unable to compete with wages paid by the Government in near-by federal projects. This superintendent went to the field several days ago along with the dietitian and a dormitory matron to assist twenty-five students in graveling potatoes. Under present conditions institutional workers are carrying double duty. One is not inclined to chafe under these circumstances, but rather to feel that this is a part of the total war effort. Nevertheless, one is not blinded to the consequences of this condition. Tired teachers are not as effective as those who are kept fresh for their classroom duties. Children, therefore, are the ultimate sufferers.

Still another problem that Vashti School faces is that of directing the students to contribute wisely and willingly to the defense program. At Vashti the defense work must of necessity be largely centered within the institution and take the form of helping the school in its work activities. The war conditions make it necessary for the students to take an even larger share in the work life of the school than in the past. Prior to the summer of 1942 Vashti had conducted a camp on the campus each summer. For the most part this was a time of fun and play. Last summer it was deemed necessary to have what we called a Defense Camp and the students were asked to give a part of their camp time to work. At a meeting with the students an explanation was made of the necessity of reducing the expenses at Vashti. There were ways in which the students could help—there were forty unfinished library chairs to be painted, chairs to be mended, clothes to be renovated, weeds to be pulled, and jobs *ad infinitum*. The students rallied, as always, to the challenge. Each girl was assigned definite work over and above her regular duty work. The girls who canned called themselves "Cannerettes," the painters were "Painterettes," the gardeners were "Weederettes," and the early morning workers (dairy, laundry, and chicken girls) were "Dawnettes." It was nothing unusual to hear the bell tapped in the dining room only for this announcement—"the Cannerettes have challenged the Painterettes to a ball game tonight; everybody come out." Camp lasted only three and a half weeks. Would you like to know just what they accomplished in that time? Here it is: Peaches canned, 591 quarts; tomato juice, 7; pickles, 8; blackberries, 64; tomatoes, 33; beets, 6; beans, 20; chairs mended, 24; chairs caned, 6; chairs stained, varnished, waxed, 36; radiators painted, 6; Red Cross Junior first-aid certificates, 23.

Vashti School is a member of the High School Victory Corps. The students are buying defense stamps, collecting scrap, and engaging in other

patriotic activities. Under its program of practical work the students did the following things between January 25 and April 1, 1943: Made 1 quilt, 18 aprons, 36 table squares, 30 dresses, 14 skirts, 5 suits, and 23 other articles. Planted 22 pear trees, 2 plum, and 1 fig. Shelled 10 bushels of peanuts for field planting, recaned 3 chairs; fertilized, trimmed, and cultivated 650 rose bushes. The girls do all the milking at the school dairy, which averages 44 gallons of milk daily. The students have been increasingly helpful during this crisis.



A Vashti student faces a world of opportunity for youth. Unlike previous generations seeking jobs, today jobs seek the youth of the nation. But this young girl is unafraid, for Vashti has prepared her well to face life

In connection with the Victory Corps we have conducted voluntary Interest Groups sponsored by staff members. One of these groups, The Allied Nations, has been especially helpful. Under the leadership of Miss Annie Sue Selfridge, a group of students has studied a number of the allied nations. Consequently their knowledge has been broadened and their visions increased. It should be noted that a studied effort has been made by the staff to prevent germs of hate from arising in the minds of the students and to keep their attitudes Christian in regard to other nations. With Madame Chiang Kai-shek it is desired that the students of Vashti be free of bitterness and hatred. To this extent the school is contributing to a better postwar world.

The normal problems of children and of young people are accentuated during a time of war, hence, in the fourth place, Vashti School sees the need for an understanding of the aspects of war that affect the lives of its students. To meet those needs presents a problem. As an example, to make a child away from her home feel secure in normal times is not easy. How much more difficult when her uncle, who reared her, is at Guadalcanal and her brother is on the Pacific, exact location not known! Added to a feeling of aloneness and lack of security there are the tensions created by war and its psychology which make the young person restless. The atmosphere for youth is filled with temptations. The temptation to quit school for the high-paying wartime job, the temptation to relax moral standards, and the temptation to establish homes based on infatuation with a person of short acquaintance! To help those of the adolescent age with these problems which they face, with conditions as they are, is at once an opportunity and a problem. A concentrated effort is made at Vashti through the classroom, through the chapel programs, and through personal interviews to prepare the students to cope with these problems and to rise above the temptations of the hour.

To refer again to Miss Lenroot's claim that those who are doing constructive work with children are contributing to the war effort it follows, therefore, that any curtailment of work with children is in opposition to the war effort. Vashti School's first aim was that of building Christian character. The present war, regardless of its demands on time and effort, has not caused the school to lose sight of its purpose. Indeed, new conditions bring new opportunities and the program of character training is intensified.

Education for Women in War-torn China

Report on Luncheon Address by Dr. Wu Yi-Fang, President Ginling College, by Editor

AT A RECENT luncheon of the Ginling College Board and friends of Ginling held in New York City, it was the privilege of the group to have as a special guest of honor Dr. Wu Yi-Fang, President of Ginling. We had hoped to secure a special article on Ginling from her for THE METHODIST WOMAN, but when we realized the tremendous strain of the war years upon Dr. Wu and the need for cessation from work, we are bringing instead some extracts from her remarkable address. These words will encourage Methodist women everywhere, for in the midst of chaos and war in China, Dr. Wu brought hope for present-day China and a brighter outlook for the future.

Education for Women Advances

"During the war years education for women has made certain advances. Take, for instance, the number of women students in college. Before the war the number of women in colleges, above high-school grade, was 10 per cent of the total enrollment. From 1940-41 the percentage has doubled and is now 20 per cent. To be more exact, there are 50,276 college students in China; of this number 11,058 are women. Within six years, hard war years, more women have sought higher education. Why is it? The very simple explanation is this: Because of the war women have stepped out of their homes and taken their real share in the national effort. We cannot compare ourselves with the women in America. When I heard that there were classes for training officers of the WAVES at Smith College, we all felt very humble. We had not done so much. But in our little way women in China had done a little. From a governor's wife to farmers' wives, they have done something. The Governor of Kweichow holds the highest degree awarded in the old educational system, but his wife had never received any education in modern schools. However, when Madame Chiang started the women's work in teams, this Madame Wu in Kweichow stepped into the work, became the chairman of the committee there, and organized a very active group. She had office hours every day and went into factories which were giving work to the women of the soldiers' families. She also headed other drives and relief work. She is one example of what an old-style lady with no modern education can do.

"In rural places our own students, our New Life teams, who went out into the villages found that even farmers' wives could understand quite readily what was going on about war against invasion. Whenever there was something to do, such as the making of shoes or sewing clothes, they would contribute their share. Between these two extremes are all types of women.

"For these reasons women's status has been raised and more women are receiving education. Enrollment in Ginling, for instance, last year increased to over 300. The largest enrollment in Nanking just before the war was 259, but now we have gone over even that figure, in spite of the fact that the other Christian Universities in Chengtu are co-educational and enroll women, also. Our young women are so anxious to receive a college education that they come in increasing numbers in spite of war. We had to plan for additional housing or dormitories for them, and because of the limited funds and high cost of building, we thought of a different way, something not often done on a campus in China. We started a second dormitory by renting rooms in the new hospital building of West China Union University. We could not start a separate dining room or kitchen, so these girls in the second dormitory had to walk to the first dormitory for meals. We had a hard time deciding which class should go into the second dormitory. First we asked the seniors. Finally it was decided that the sophomores should go over. We wanted the seniors to be happy themselves, and the juniors to stay in the first dormitory to take care of the freshmen, so the sophomores went into the hospital rooms. Really it meant ten-minutes' fast walking to go back for meals. For girls in China that was a long walk to take six times a day.

"Our classrooms are all scattered. Our dormitory is in one corner, our music practice rooms in another. People appreciate a concert, but do not care to hear practicing, so the practice rooms were put in a work yard. In addition to that, there were two bulls kept in that yard, so the old Chinese expression "playing harps in front of oxen" had real meaning on the campus. The Home Economics Department is now in the basement of Hart College, where the Chemistry Department used to be before the chemistry building was finished. Fortunately, before our Chemistry Department moved out, we had decided upon putting the Home Economics Department there, because many re-

quests came for those two rooms in the basement, even though they are very small and the ceilings are so low that even I can reach them. What I wish to show is that the work really is scattered; the Biology Department is in one place and the Chemistry Department in another, and between classes students often have to take fully ten minutes to cover the ground."

Ginling Students

"You will be interested in our students. Two years ago, in 1941, just before the end of May, the Ministry of Education issued orders requiring a special graduation examination. Besides the term examinations, the students were required to take examinations in three or four courses they had taken in their major subjects. A circular letter went around the campus urging the students to strike. They did not want to take that difficult graduation examination. Two of our senior students were asked to join the meeting. The group was quite ready to support the strike movement, but our representatives from the senior class felt that was not the way they should be doing things in Ginling. Yet they knew it was a delicate question, and it would seem they were afraid, so they suggested—'Today from some universities there are ten or twenty, from others only one or two. Let's go back and consult our class members, and tomorrow send two representatives from each senior class, authorized to take action.' By the second day they had cooked down and then the thing just dissolved by itself. Later the Ministry of Education sent a person to go through the institutions. If that strike had succeeded it would have been awkward for the Ministry. When they found out how these two girls from Ginling had helped in preventing the five universities joining that strike, we got some praise in the paper. The Ministry further showed appreciation by increasing our grant."

Ginling Alumnae

"Because of this type that has been trained and cultivated in Ginling, the alumnae are also making a record. They have gone into different lines of endeavor—applied sciences, war work, and social-service work. One group we quite often fail to mention is the married members of our alumnae. I certainly wish to say that the married members of the Ginling family have made their contribution also to their country.

"Mrs. Han Li-wu serves on many committees, Student Relief, Y.W.C.A., and in addition manages a primary mission school in Chungking. She said, 'In September and February I feel like a big person, because all of these great people come to say, "will you please take in my daughter or son?" '

"Another illustration is Swen Djao-lin, whose daughter is going into a nursing school in Chengtu. She is a leading figure in promoting Parent-Teacher Associations.

"A member of the class of '41 is the daughter of a general in Sikong Province. She is not an especially serious-minded girl. When she applied for a position down in Kunming and the man heard she was a graduate of Ginling, he said he did not need to ask more. She was sobered, and wrote back that she did not know how much she had received by being a Ginling graduate."

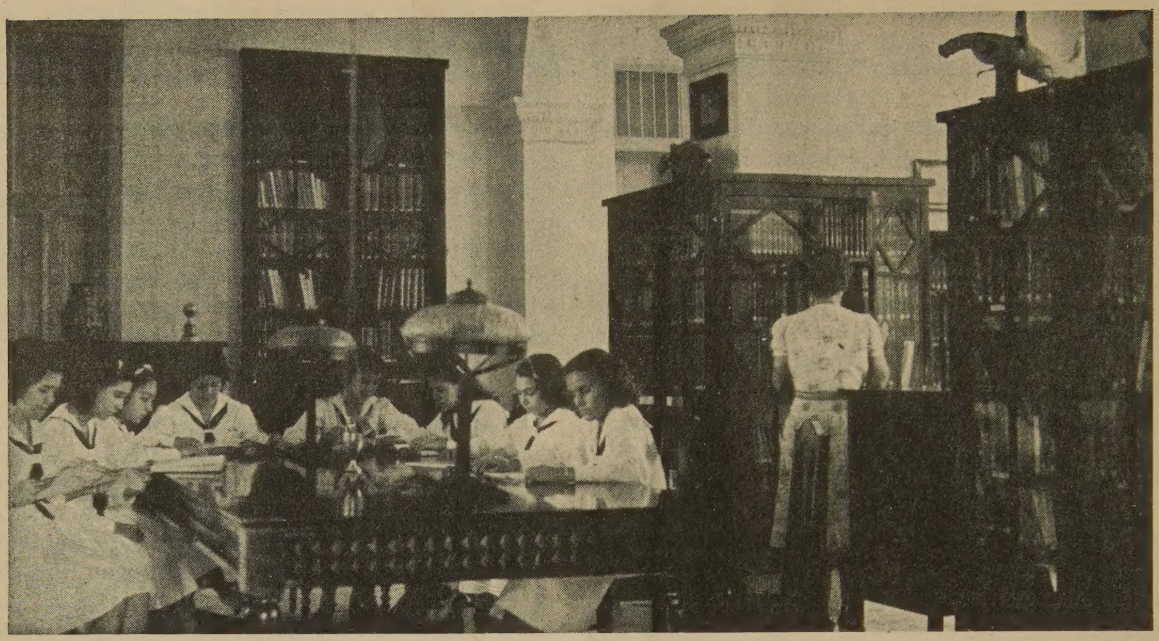
Rural Service

"Ginling friends have heard of the work we have done in Jenshow. We received help from Dr. Irma Highbaugh for two years and are now going on with our own graduates. When the first girl to go to Lichwan was passing through Chungking to come to Chengtu, she was stopped. The head of the research division wanted Ginling to release her for the Ministry for about half a year to work out a program for organizing rural women. I begged him, because we had waited so long for her, but he said that if she could come to the Ministry, bringing with her our results from the last year's rural service, it would contribute to the big scheme and the Ministry would make grants to finance our rural work."

A New Age in China

"These are the challenging things we are meeting in a new age. In China we have said all the time it is a double program of resistance and reconstruction; now further than that, we are beginning to look ahead to a time after the war. The great development of social science is assured. The Ministry of Education is interested in that—the Government is interested. I saw the Minister before I left and he said he would welcome the Christian forces because it was social service which the Christians had demonstrated to the people at large in their service to humanity. With such service ahead of us and the possibilities in the future, we are stirred because we feel inadequate. The demand for leadership is terrific, and yet we are convinced that if we try our best, in the colleges under Christian auspices, we shall be able to send out strong women to fill some of these needs. We never could expect to fill all.

"Over there we have been trying to do a little in the training of Chinese women and we feel that we have done very little; but in God's plan, even this little will mean something in bringing Christian ideals into the building up of the postwar world and in establishing international peace and justice." BETTIE S. BRITTINGHAM.



The library at Irene Toland School, Matanzas, Cuba

Sharing Christian Education With Cuba*

By Elizabeth Meredith Lee

IN THE beginning, forty-four years ago, Methodist women founded schools in Cuba, two in the same year, 1899. At Cienfuegos, the Eliza Bowman School; at Matanzas, the Athens of Cuba, the Irene Toland School. Both are beautiful for location, adequately housed, and through the years have become institutions honored in their communities. In 1920 the Buenavista School was opened in Marianao, beautiful suburb of Havana. These schools flourished and bore good fruit. Their graduates have taken their places in many important walks of life. One Buenavista girl is now co-principal of a private school in Havana, as well as president of the Buenavista Alumnae Association and of the Woman's Society of Christian Service in both the Annual Conference and her own local church. In a group of teachers studying at Columbia University this summer was a prominent alumna of the Irene Toland School, a woman outstanding among Cuban Protestants, teacher in a government school and lecturer on social hygiene all over the island.

The current story of one school gives a fair picture of them all. They vary slightly in enrollment, Buenavista having the largest number, about 250. The curriculum begins with the kindergarten, goes through elementary grades. Cienfuegos has a special English Department. Irene Toland offers two years of high school and a piano department. Buenavista girls who finish secondary go across the street to Candler College for their high-school work. A music department is a Buenavista specialty.

Perched on a hill overlooking Matanzas Bay, the Irene Toland School was a pioneer in Christian education in Cuba. One hundred and sixty boys and girls are studying there today. Thirty-eight girls live in the dormitory. The Cuban faculty is especially well trained and all are consecrated Christians and church workers. This year three students have been received into church membership, and there is a candidate class of twelve studying with the pastor. Many children from Catholic homes gladly attend the Methodist church school on Sundays. Four girls and a teacher carry on a mission Sunday school. Through the Student Association both the school and the church are benefited. In the beautiful auditorium, dedicated in 1941, which has become a community center, groups of students present literary and musical programs, which enrich the city's life. Scientific and educational movies loaned by the American Embassy in Havana draw eager crowds. Funds are raised for various purposes, from pur-

*This article can be used as supplementary material for September program.

chasing instruments for the school band to paying for paving the street in front of the Methodist Church.

This school has ten scholarships for day students at $40 a year. If there were also funds available for boarding students great good could be done by helping worthy girls to get an education in a Christian environment. Two hundred dollars would support a boarder for a year. With this aid girls could be trained for church work after graduation.

The Irene Toland School is becoming a recognized center for church-sponsored gatherings for young and old. For a month in the spring of 1943 twenty-three young people, all leaders in their local churches, were brought together for the first Institute for Lay Workers ever held. They came from all over Cuba, including the Isle of Pines, to the south, for a month of intensive training in Church Discipline, Stewardship, Church-school Methods, Teacher Training, Bible Study, Church Music, W. S. C. S. Organization, Daily Vacation Bible School Leadership Training, Spiritual Life, and Social Service. The daily round began with morning prayers, kept the young folks busy with classes throughout the day, and ended with evening vespers on the veranda overlooking the bay. Some afternoons were spent in observation of the activities of the well-organized Christian Social Center near by, and every Friday night the Institute members had a social gathering with the Youth Fellowship of the local church.

Of this Institute one of the missionaries wrote: "It was a month rich in blessing for all. The Irene Toland students received a new and enlarged vision of the significance of the church and what consecration to it could mean. At the same time the spirit of Irene Toland, its student body and faculty, opened up a new world of educational opportunities to the lay workers, some of whom were having their first contact with such an institution. Several who came from interior Cuba had never seen Havana and have meager educational background, yet they are earnest leaders in their churches. None of them came without the recommendation of their pastor and district superintendent. How much greater would be their worth to the church if given wider opportunities for training than this one month's Institute each year! One splendid youth from the country at first protested against the written work required for Institute credit, saying he could not write or understand what it was all about. Led on by the persuasion and encouragement of his instructors, he acquired self-confidence and improved 100 per cent.

The problems of these schools in wartime are many and serious. Securing gasoline to run the school bus, which must pick up the day students, is one of the biggest obstacles. The minimum salary for teachers has been increased by government decree. In the past the cost of living in Cuba has more than tripled. Certain basic foods are no longer obtainable. For a month at a time the Matanzas school went without meat, butter, condensed milk. No fresh vegetables appeared in the market for a month. They solved their problem by having a Victory Garden in which the students helped and learned much of value. They raised tomatoes weighing a pound apiece, carrots, beets, spinach, radishes, onions, beans, okra, pumpkins, tender lettuce, and celery. Summer rains destroyed some of the garden, but school had then closed. Peanuts, corn, and beans still grow. With the August crop of peanuts a supply of peanut butter will be made for the coming year. The garden vied with the flowers, especially the roses, for which this school campus is famous. Lettuce grew under the large rose bushes; carrots, beets, and cabbages came up among lovely tropical plants. Tomatoes climbed the poinsettia trees.

Other groups met on the Irene Toland campus this past summer. In June the Conference Woman's Society of Christian Service held its annual meeting there. The intermediates of the Methodist churches in western Cuba had a camp at the school during July. In August the annual Young People's Assembly gathered on this lovely hill.

The history and work of these three schools of the Woman's Division is noble, but the cry comes now for educational work on a more modest scale. The call from Omaja is typical. In this rural station along the main railroad of the island, where two missionaries are gradually bringing the more abundant life to the villagers, the public school goes only through the fourth grade. All the intermediates have finished school. At ten or twelve years of age they are left with nothing wholesome to occupy their time. This is one of the reasons for the immoral conditions so prevalent in country districts. The missionaries dream and pray for enough money to sponsor a little village school where the children can at least complete an elementary education. The teaching would be done by a Cuban Christian. The people are too poor to support a school entirely but they would pay something toward a teacher's salary. Cuba is largely rural. This kind of a call needs an answer, which can come only when the appropriations of the Woman's Division of Christian Service are greatly increased to make it possible for Methodist women to meet such challenges for the furtherance of the Kingdom in Cuba and around the world.

An Open Letter From Puerto Rico*

By Estella Searles Howard

MY DEAR FRIENDS:

So many of you have written, asking about our work here in George O. Robinson School, in San Juan, Puerto Rico, that I am taking the opportunity of answering all of your letters through the columns of THE METHODIST WOMAN.

New Buildings

First, with regard to the new buildings. Two years ago work actually started on the new buildings for which you had been raising money. We were slow in getting started because, as so frequently happens, more work was necessary than had at first been anticipated. We had planned to tear down only the very old building, which had been condemned several years before, and a small one, which was occupying needed space. Orvis Building, and the one which has the inscription, *George O. Robinson School, 1906*, were to be repaired and remodeled.

But a member of the building committee, doubting the advisability of remodeling the Robinson Building, consulted with engineers and found that the walls would not stand the new work and that the cost would be nearly as much as for a new building. The money had not been raised to cover this additional construction, but the committee called for new plans. Over and over again plans were made and checked. Then the committee came to Puerto Rico and investigated the availability of materials. They found at that time, August, 1941, that they were procurable, and it would be possible for the work to proceed.

The very best contract that could be made would bring the cost to more than $200,000. Then, as in so many instances in the history of missionary societies, a *friend*, one who has for years given much of her thought and time as well as her money to the advancing of the missionary program, made the gift. This gift, added to your gifts, made possible the signing of the contract.

The contractor expected to have the work completed by June, 1942. His orders for materials were placed immediately, beginning the very day the contract was signed. Everything seemed to be in order, but then came the war and the U-boat menace in the Carribbean. Cement and other essential materials were sunk. The bathroom equipment went down twice, but the third consignment arrived after more than a year. Part of it came this last month. Everything was tied up, but still the work progressed, the contractor scouring the Island for materials, buying in small amounts wherever he could find anything that he could use. All the floors were to be a beautiful green tile. As the tile gave out he commenced to alternate green and white. That looked well, but finally all the green coloring material was gone from every place where tiles were made. Then the committee authorized black and white, but another shade of green turned up which blended well, so that was used. This is only a sample of the problems which arose. We were often amazed at the ingenuity which would produce at a critical time, and often at much greater expense, a few barrels of cement or some other item which would allow the work to proceed. Meanwhile, the building committee were spending weeks of their time in procuring additional needed priorities. The result is that we now have *nearly* completed the finest boarding-school plant that there is in Puerto Rico. It is beautiful without in any way being extravagant, and adequate without having a square inch to spare. (The home for teachers, which was to be reconstructed as soon as we could get into the larger building, of course has not been touched.)

For those of you who have visited us and so are especially interested, the new chapel is directly in front, in the place formerly occupied by the Robinson Building. To your right, as you face it, is the large building, Goode Hall, and connecting the two are the offices, with guestrooms above. To your left is the Orvis Building. Connecting that and the chapel are the social and music rooms, with the director's rooms above. If you look at the buildings from the spacious playground in the rear, you see five wings, the two of Orvis Building, the central one which is the chapel building, and the two of Goode Hall. As you know, we have no inside corridors. Instead there are balconies, both on the first and second floors, which extend the whole length of the three buildings, so that every room on the second floor is available without going downstairs.

Really this description is most inadequate. I can give you only a faint idea of what the school looks like. The photographs (something else difficult to obtain) will help some. The buildings are most attractive in architecture, suitable to the country, yet substantial with re-enforced concrete, steel, glass, and mahogany (no termites

*This article can be used as supplementary material for September program.

The Chapel, George O. Robinson School

need apply). The chapel with its arched ceiling is beautiful: To make it more beautiful there is a large stained-glass window, all ready in Philadelphia, to be shipped as soon as the war is over. The large patio of Goode Hall, with its double balconies on three sides, is one of the most delightful and usable sections. Already it brings visions of happy, busy girls, of after-supper sings.

But school is not yet in operation, because essential equipment for lighting, power refrigeration, hot water, and for the kitchen is still unobtainable. Right at the time of the greatest U-boat activity in the Caribbean, much of our equipment was on the way and was sunk. In fact, it is almost miraculous that nearly all of our furniture arrived, as well as the supplies sent to us by the Wesleyan Service Guild. It has not been possible, so far, to replace the kitchen equipment, and it has not been possible to obtain the priorities for even the materials for the electric equipment, not to mention priorities for their manufacture and shipping.

There are many other items lacking which are not so essential, such as blackboards, library shelves, teachers' desks, seating for the chapel, and so forth. But we plan to open school just as soon as we have the equipment to prepare and serve meals and wash dishes three times a day, and can operate the laundry for the 160 persons who will be living here.

At first we said, as so many others have said, "How dreadful to have a building so nearly completed and so much needed, and not to be able to use it." Now we are saying, "How wonderful to have the buildings so nearly completed and to have so much excellent equipment on hand—equipment which probably we would not be able to obtain for a long time after the close of the war." Just as soon as the Government releases the materials for the electricity, hot water, and kitchen, we can go ahead with plans for the opening of school.

Meanwhile, what are we doing? First, there are fourteen of us living in a residence on our own property, a residence which later is to be converted into a teachers' home. Ten of the number are girls who have no other home, who are living with us and attending public schools. One is the supervisor of the kindergartens; one is a former Robinson girl who has been teaching in the kindergartens but who, this year, is to attend the university and complete her normal course; one, also a former Robinson girl, is in charge of the housekeeping until the reopening of the new school, when she returns to her duties as the school secretary; the fourteenth is the director.

Interior View of the Chapel

Enlarged Kindergarten Program

The real progress of the year has been in the kindergartens, which are connected with our various churches on the Island. Formerly we had four. This past year they were increased to six, and this year we have eight. There is one on the Ponce

Playa on the southwestern side of the Island, one in Aibonito in the center of the Island, another at Jayuya in the west-central part, one in Rio Piedras, our university town, and the other in the San Juan area. These kindergartens minister to the very poor children. This past year we have co-operated with the Government in the feeding of these children. During the coming year you will know that you are helping to instruct and care for, and also to give one good meal a day, to over 350 needy children. The average for the past year has been 300 a day.

We have had very special interest, not only in increasing the number of the kindergartens, but also in securing and training the kindergarten teachers. It is not easy to find Christian, Protestant trained girls who can afford to teach for the salaries which we give. Public education is comparatively new, and our church is comparatively small. Those who have had the ability, the determination, and the help of their families to secure an education must, in turn, help to educate the other members of the family, or take care of their parents. This is expected of them to a much greater degree than we know it in the States. To accept the salaries which we can pay, not only appears to be a reflection on their ability, but it also makes impossible the meeting of their very real obligations.

Therefore, we are taking some girls who have ability and who are promising in other ways and helping them to secure an education. For instance, one fine girl is married to one of our outstanding theological students. This year she is teaching a kindergarten and attending evening classes in a high school. Another, who has had more training and who will teach on the Island, will come into the university on Saturdays. Two others will be able to study while continuing their teaching, while two new girls will be doing part-time work with the supervisor, and be in training for another year. All of these girls receive weekly instruction from the supervisor. She remarked at the May meeting, "This is a finer group than we have ever had before." We believe that it is possible to keep the personnel developing, while at the same time the work is growing. The teachers are interested.

Effect of War

Now, as to the effect of the war on our situation I can tell you only partially. Conditions on the Island were very exciting during last year, when we were considered to be within the war zone. It was during that time that the submarines were very active in the Caribbean and South Atlantic. Many ships bearing food and other supplies for the Island were sunk. Then it was that you heard that the Government would probably take over our new Robinson buildings. Nearly all the preliminary preparations were made, even to the extent of having five engineers spend a week on the campus making plans for the conversion of the school into a hospital. Many business places established branches farther up town, preparatory to shifting from the downtown section. Others had to close. Many other changes took place in transferrence and use of buildings. Blanche Kellogg, the Girls' Boarding School under the Congregational Board, was taken over by the Insular Government for the use of the Department of the Interior. It was a serious loss, for there is no other Protestant boarding school for high-school girls.

As the scene of the war changed the danger from that source subsided. However, the food supplies had been reduced by the numerous sinkings to such a degree that thousands of people were in want. After the danger from the U-boats practically passed it was impossible to obtain adequate shipping, as the boats were required in other directions for war service. The enormous population of the Island cannot be supported by home products. It has been largely dependent upon the weekly service of several steamship lines. You can imagine almost panic when it was necessary to wait a month or two months for supply boats. This situation has not yet passed. Meanwhile the cost of food, native products as well as imported stuff, rose very rapidly, many items going up 300 per cent or more and, of course, many things were unobtainable at any price.

Goode Hall and the Patio

Missionary Medical College for Women

By Mrs. Otis Moore

THE THREE KNOCKS in the night that gave Dr. Ida Scudder her call to medical service in India have become classic in missionary story. Out of that call came a lifetime of glorious hard work, culminating in a college which must now achieve the impossible.

The college began in 1918, the result of years of thought on the part of Dr. Ida, working away in her hospital, longing for help of competent Indian woman doctors with Christian training.

Seventeen students were admitted out of 150 applicants. There was just one building in addition to the hospital itself and a sort of shed-laboratory. But Dr. Ida was not alone. Four missionary societies besides her own—the Dutch Reformed (Reformed Church in America)—were backing the undertaking, and their interest grew. Through the efforts of indomitable Mrs. Peabody, deeply interested from the start, and her associates in the campaign for union colleges, funds were made available for a permanent site and for buildings. And so arose the Vellore of today, five miles from town, a beautiful white quadrangle, including classrooms, living quarters, administration building, and an exquisite chapel. The 250-bed hospital is near.

Dr. Ida Scudder

The principal's report for 1938 was made to twelve co-operating missions, six in the United States, one Canadian, three English, one Scotch, and one Danish. It set forth the fact that the school had graduated 232 doctors and 115 nurses, that there were 62 in training in the medical school, that the staff comprised eight western and six Indian doctors, four western and ten Indian nurses, one western and five Indian pharmacists. It told of 3,398 in-patients, more than 12,000 out-patients, and 20,000 treatments in the four roadside dispensaries—and all this with a spirit of "love and honesty that speaks to the people of Christ" and makes them say, "This is not like a hospital, this is a big family."

But why go back to a report now five years old? Because Vellore, at twenty years, had come to the end of an age. In common with a number of government institutions in India and two other Christian medical schools—Miraj for men and Ludhiana for women—it had been granting the degree of L.M.P., Licensed Medical Practitioner. By government action of Madras Presidency in October, 1937, that degree was abolished. Candidates then in training could complete their work, but in 1938 and thereafter no L.M.P. candidates could be admitted. Vellore could continue its work only by complying with the higher requirements established for the M.B., B.S. (Bachelor of Medicine, Bachelor of Science), the equivalent of an American M.D. It was grow or die.

Soberly the Council on the field and the Governing Boards in Britain and America faced the facts. The hospital would have to double its capacity, 500 beds instead of 250, and equipment would have to be improved in all departments. The staff would have to seek higher degrees, and twelve new professors must be added, all having advanced degrees and teaching experience in an M.B., B.S. institution. The expense was estimated at $350,000 for buildings and equipment, with additional maintenance of $50,000 annually. It was staggering! The one ray of hope was that buildings, staff, and maintenance could be increased gradually, after the minimum necessary for the admission of the first class. So Dr. Ida said in that 1938 report, "The future does look like a blank wall, but we know when we come right up to that wall there is a door in it; and if we cannot open that door we will scale the wall, and go on to greater and more glorious opportunities of service for our Master and for India."

The Laboratory. Miracles of healing are wrought for both body and spirit in the hospital

In 1941 Dr. Ida came home, and she and her associate, Miss Dodd, began their quest for funds. The war was on; things looked black. But in July, 1942, the first class of candidates for the M.B., B.S. degree was admitted by faith—and the door in the blank wall opened just a crack.

Meanwhile, war or no war, new plans were afoot in India. For years the Christian Medical Association of India, representing medical missionaries of all denominations throughout the country, had been saying that higher training for Indian Christian doctors was an absolute necessity, and that it could be obtained satisfactorily only in an institution under Christian auspices. There are, to be sure, medical colleges carried on by the government, but the atmosphere is non-Christian if not anti-Christian, and admission is generally on a quota basis, so that the minority Christian group could secure only a very few places. Both the number and the quality of Christian doctors required make a Christian medical college a necessity.

But medical training is one of the most expensive of all forms of education, and Christian physicians and surgeons competent to teach and willing to give their time to teaching are difficult to find. Vellore must go on; would it be wise or possible to establish a second Christian medical college, for men?

After many months of study and negotiation it was agreed in India and in Britain and in America that some form of co-operation must be set up between Vellore and the college committee of the Christian Medical Association of India, looking toward an institution or twin institutions where both women and men might be trained. Accordingly, early in 1943, provisional committees were appointed, looking toward a permanent organization for the new college as soon as the support of a sufficient number of Boards was secured. All agreed that the item of first importance in the whole scheme was for Vellore to meet year by year the successive requirements for giving the M.B., B.S. degree. For 1943-44 the chief of these is the addition of five new professors. The Christian Medical Association has therefore proposed that it find and secure support for five men whom the Missionary Medical College for Women would then appoint as regular members of the staff. Approval of such appointment went from the May meeting of Vellore's Governing Board in New York; the support of some of them has been pledged; some of the men have already accepted.

So the door in Dr. Ida's blank wall opens a little wider. It is not wide open yet. Large sums of money must be secured. There must be further additions to the faculty. As soon as the war is done, new building must be done. But by faith we can see through the opening door to a Vellore greater and more beautiful than ever, a Vellore that will give the best possible medical education to Christian young women carefully chosen from all over India, with a graduate school of nursing receiving the best nurses from all the Christian training schools. And we may dare to see, too, before Vellore's second quarter century has gone too far, an associated college for men, using much of the same equipment, the same teachers. The development of such a co-operative institution is fundamental to the Christian medical program in India, to the health of the Christian church.

ANNUITY GIFTS

INVEST in an Annuity Gift with the Woman's Division of Christian Service, it,

PROVIDES the best possible income for the remainder of your life, it

INSURES safety—interest paid semiannually and no interest payment has ever been deferred, it

GIVES SATISFACTION in knowing your money will be used for Christian service throughout the world. For

INFORMATION write Mrs. Ina Davis Fulton, Treasurer, Woman's Division of Christian Service, 150 Fifth Avenue, New York, N. Y.

When writing, give your age; this is important to you.

INCOME FOR THE ANNUITANT
GIFTS FOR WORLD-WIDE
CHRISTIAN SERVICE

Renewing the Inner Life

*(The Week of Prayer and Self-Denial Observance)**

By Juanita Brown

WHO DOES not need to renew her inner life today? Without drawing upon inner spiritual resources, who can meet triumphantly the anguish of the times in which we live? The observance of the Week of Prayer and Self-Denial should offer every local Woman's Society of Christian Service an opportunity for spiritual renewal and refreshment. This observance is an occasion for prayer and giving in the Woman's Society of Christian Service. Because at this time financial gifts are made to the work of the Woman's Society, many devoted members have come to think of this observance as being primarily a gift-giving season. It should be a time for giving, but does not the title of the occasion imply much more? The primary emphasis should be spiritual. This event should be the annual high point of the efforts of local societies to cultivate the inner life of its members, and the suggested retreat, as a part of the Week of Prayer observance, should be the annual culmination of the work of the local Spiritual Life Committee.

The retreat idea suggested for the Week of Prayer and Self-Denial offers a technique, a method by which one may become aware of available spiritual resources. Through worship—meditation, prayer, and silent listening to the Voice of God—one may come into such possession of grace as will give the worshiper new strength and peace. The Woman's Society of Christian Service should ever be a reservoir of sustaining strength. In the fellowship and corporate worship of local societies confused minds and broken spirits should be able to find sanity, healing, poise, and even joy that temporal circumstance cannot affect. What if the 26,000 societies of the Woman's Division of Christian Service should hold retreats this year! The Methodist Church would enter into a new experience of vitality.

If there be authentic renewal of life during a retreat, there will be visible social results. The other side of a deeper love for God is a deeper love for one's fellow men. In local societies a retreat should help resolve personal and group differences and ease tensions. A new perspective—a heightened appreciation of one's associates and a deeper patience with them, a spirit of forgiveness, a new humility, are among results to be expected.

Another natural result is an urgent desire to give —all one has—life to God and possessions to the dispossessed.

The claims of suffering people upon our gifts are insistent and urgent. The peoples of war-torn mission lands—China, India, the Philippines, Malaya, Borneo, Sumatra—will be before us in our Week of Prayer services. And in this land we shall face the need for new settlement houses in a congested port city and in a mining community; and for enlarged opportunities for Negroes in a Southern state, as well as other claims, all of which will challenge our consecration and generosity. In order that we may ennoble our living and worthily relate ourselves to the needs of the world let each society hold a retreat this year, whether for several hours, a day, or a week end. Let us not miss this opportunity of uniting in prayer and fellowship with the other thousands of societies throughout our communion. Through this common occasion of worship through prayer and giving, let us enter upon a more fruitful experience of living.

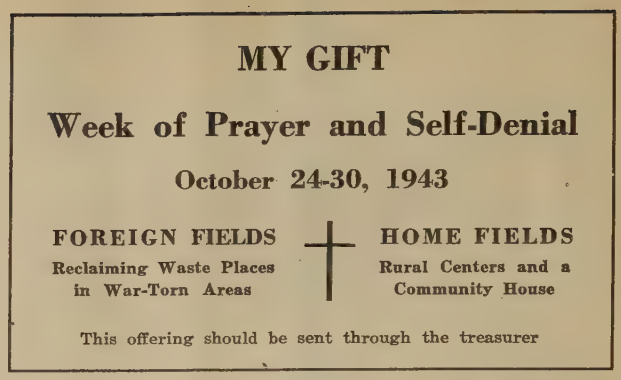
There are two booklets available for use in the observance of the Week of Prayer. One contains a suggested service for a retreat; the other presents urgent needs for funds for use in America and in war-torn mission lands. There is a small leaflet, *Notes on Retreats*, for use by leaders, and a poster appropriate for display on church bulletin boards. Also there are envelopes for the Week of Prayer gifts. As provision has been made for every local society—the entire 26,000—to receive a free sample

*Let us not confuse the Week of Prayer and Self-Denial, a Methodist observance, with the World Day of Prayer, which is an interdenominational occasion that is held the first Friday of Lent each year. The Week of Prayer, which also is observed annually, is held the last week in October. The days and hours selected within this week for this observance may be arranged to suit local societies.

set of the Week of Prayer literature, a tremendous expenditure of money in this effort is involved.

Every local society is *urged to be sure* that it receives this gift to which it is entitled. Conference secretaries of Literature and Publications will mail the free sets of literature to local societies. If for any reason a society fails to receive this literature, consult your conference secretary of Literature and Publications, ***not Literature Headquarters,*** as no free copies are available from there. A free leaflet, "Three Special Offerings," explains this offering and is available at Literature Headquarters.

Local leaders responsible for the observance of the Week of Prayer and Self-Denial should give these sample materials thorough study. In order for each person participating in a retreat to receive the greatest benefit from it, she should have an individual copy of the service in her hands during the hours of worship. Also each person present for the programs on the work to which gifts will be made should have individual copies of the two worship services. All the Week of Prayer literature will be available at Literature Headquarters, 420 Plum St., Cincinnati, O. (See page 32 for prices.)


MY GIFT
Week of Prayer and Self-Denial
October 24-30, 1943
FOREIGN FIELDS
Reclaiming Waste Places in War-Torn Areas
HOME FIELDS
Rural Centers and a Community House
This offering should be sent through the treasurer

The envelope for the Week of Prayer and Self-Denial

October—Wesleyan Service Guild

By Mrs. J. D. Bragg

THE MONTH of October is always a very important one in the calendar of our Woman's Society of Christian Service. But this year it is an *extra* important one as it has been chosen as the month for special promotion of the Wesleyan Service Guild, with emphasis upon increasing the membership and effectiveness of this vital part of our work.

With the rapid increases in the number of women being called into employment and the changing status of womanhood all about us, we need to pause and consider what we can do most effectively to help these women keep their contacts with the church and our society. We are grateful for the Guild, with its program of activities outlined for employed women and it is our privilege to help make these plans known and practiced in as many churches as possible.

May we suggest the following:

1. During October we will observe the Week of Prayer and Self-Denial, a time of great spiritual refreshing, with its educational program on certain objectives to which we make a self-denial offering. Make it possible locally for the Guild to participate in at least one of the services, or if you do not have a Guild, then have one of your meetings when the employed women can share with you in the events of the week.

2. We will also be busy about this time in preparation for the Crusade for a Christian World Order, under the leadership of our bishops. Do not forget to include the employed women in your planning and participation in the meetings which will form a part of this Crusade. Many of these women are in such close contact with business and professional life that they have an unusual understanding of the needs of a postwar world. They are keenly interested in what the church can do in helping guide toward a Christian solution of the problems confronting the peoples of the world in these crucial times.

3. We will not overlook the fact that provision is made for the president and treasurer of the Guild to participate in the business of the executive committee of our local societies. This is a part of our by-laws and the co-operation can be mutually helpful. It may be necessary for our executive committee to meet at a different hour than that to which we are accustomed, but even so, this is so important that we can afford to make adjustments in order to include the Guild in our counsels.

Watch the pages in THE METHODIST WOMAN especially set aside for Guild news that we may at all times be in position to co-operate with its plans and render a service commensurate with the opportunities which present themselves in these days of emphasis upon woman-power.

Why?

By Mrs. V. F. DeVinny, *Secretary, Organization and Promotion*

WE ARE a young, and we believe, a virile organization, yet we have reason to question *why* we are not growing as a young, virile organization should or as our denomination is. If you read the figures released by Dr. Thomas P. Potter, statistician of The Methodist Church, which show a quarter of a million accessions to The Methodist Church since Pearl Harbor and contributions of approximately four million dollars in excess of the 1941 giving of Methodists, you, too, will feel constrained to ask why it is that during the same period when the church made such encouraging growth in membership and finance, the Woman's Society of Christian Service experienced a falling off in membership and the income to the Woman's Division from the local societies did not approximate the giving of the former woman's missionary organizations before unification.

Surely, it cannot be possible that Methodist women today have less interest in and less passion for their great world-wide enterprise of Christian missions than their predecessors, or that they lack conviction that as Christians they are responsible for spreading the Good News of the gospel of Jesus Christ with greater zeal than ever before because of greater opportunities. We cannot conceive these are the reasons for our not going forward like the rest of the church. Rather, we believe the cause of our failure to grow (there are still more than a million Methodist women outside the membership of the Woman's Society of Christian Service) lies in the lack of knowledge of the function of the Woman's Division and of the plans as they *should* operate in each local society. Perhaps some of us have forgotten (if we ever knew) that the Woman's Division is an autonomous division of the Board of Missions and Church Extension; that we alone are responsible for the maintenance and administration of our own fields and projects and that it actually takes a larger income to operate our work than for the other two divisions because we are serving more fields.

Perhaps we can point up a few of the factors which are contributing to what we might call "staticitus" (static condition). First, we know that many local groups give nothing or if anything, only a very small amount to the missionary work of the Woman's Division. Many of these societies formerly made their missionary giving, if any, to World Service only and are continuing that plan. Obviously, they fail to realize that the work of the Woman's Division, of which they are a part as a Woman's Society of Christian Service, is not included in World Service; nor do they seem to understand that no other agency or board of the church is in any way responsible for the work of the Woman's Division. Of course, as lay women, we *all* have a duty to contribute to World Service, but this does not cancel our responsibility to our major task, which is to maintain the vast program which is ours.

Many conferences still follow the plan of apportioning pledges to local societies. Not a few, but many of these societies have formed the habit of thinking their obligation is discharged if they send just the amount asked of them and no more, when in truth their pledge does not represent all they could or should give. We know of societies that this very year had all of the pledge asked of them in the treasurer's office by the end of the first quarter and are now saying complacently, "We have done *all* that was requested of us." What joy they have missed in not making an "over and above" gift or of going beyond the minimum requirements. In other conferences, the voluntary pledge system is followed by the local societies. This is an excellent method, but unless bulwarked by venturous faith is apt to tend toward overcautiousness in pledging.

The third reason for our "staticitus" may spring from the lack of thoroughness in canvassing the entire woman membership of the church. Following the January Pledge Service, every woman who has not pledged should be personally interviewed and given an opportunity to do so. Each new member should be asked to sign a pledge card when she joins. This involves a threefold obligation to give prayer, service, and a contribution of money. We should remember, too, that a vast number of people have more money today than they ever had and fewer opportunities to spend it. The Finance Committee in the local society should seize the opportunity to show such people what their dollars can do invested in the enterprises of the Woman's Division. Solicit special memberships and bequests and annuities as there is opportunity. Furthermore, we are advised on good authority that local societies are giving more to the local church and community than ever before. The figures, incomplete as they are, which the conference treasurers receive in reports at the end of the year, verify this. We would not minimize the importance of the church woman's responsibility for local needs, but we want to point out that the doors are wide open now for all kinds of appeals to be made to the local society for "causes" of one kind or another. Unfortunately, our sympathies sometimes outrun our good judgment and we forget where our first responsibility lies. It has been arrestingly stated, "The global orientation of modern life calls for a fresh devotion of Christians to their missionary task." By the same token, our membership must realize that their first responsibility to missions is to their own fields of work.

Our "staticitus" has not yet become chronic inertia or senile degeneration. We repeat, this is a young, and we believe, a virile organization. It should be growing steadily in membership and in its sense of responsibility, both in local and in world affairs. We must not dwarf our organization in its youth by being satisfied with our present achievements but, in the spirit of high adventure, undertake greater things than even our predecessors did. Surely our opportunities and responsibilities are far greater than theirs ever were.

We would pay tribute to the hundreds, yes, thousands, of local societies that are growing and are giving generously, even sacrificially, and are completely devoted and loyal to our woman's work. But there are also those who are not measuring up in their support of missions. We repeat, we believe this is due in large part to a lack of understanding of the function of the organization and a full appreciation of the tremendous task which the Woman's Division has undertaken in kingdom building. We appeal to these for greater loyalty and support in the future. As a part of a connectional board of the church, we would summon all Methodist women to keep abreast with the advance which The Methodist Church is making and to increase membership and giving in the local society commensurate with the gains being made in other lines of church work. Then there will be no need to raise the perturbing question, "Why?"

Department of Christian Social Relations and Local Church Activities

Tear off and send this report to the district or conference Secretary of Christian Social Relations and Local Church Activities.

QUARTERLY REPORT OF VICE-PRESIDENT OR SECRETARY OF CHRISTIAN SOCIAL RELATIONS AND LOCAL CHURCH ACTIVITIES

Report for Quarter ending September 30, 1943

Name of Church St. John's Methodist Church District Greenville District

Conference Texas Jurisdiction Central

No. of society members 80 City Church (Pop. over 10,000) ✓ Town (Pop. under 10,000) _____

Rural _____

1. Does your society have an active Committee on Christian Social Relations and Local Church Activities?

Yes

No. members on Committee Six No. Committee meetings this quarter four

2. Describe briefly Local Church or Community Projects undertaken in this quarter: Society members visited families of New Defense Workers, resulting in five new families becoming active in Church; Ten young girl defense workers placed in safe comfortable homes; Cleaned and equipped recreation room in Church basement; Sent regularly Church bulletins and news letter to our five men and two women in service; Sent 3 children to Sunshine Camp; Had linen shower for parsonage, followed by tea on lawn.

Total cash money spent this quarter on Local Church and Community Projects by your society

$27.50 ($20 of this was used for recreation room equipment; $5.00 for Parsonage tea party; $2.50 for other items.)

3. List the studies promoted by your Committee on Christian Social Relations and Local Church Activities this quarter:

a. Informal studies: "Moral Problems for Modern Youth" (Social Action pamphlet).

b. Approved Study Course: We had no approved study this summer but plans have been made for the fall study "The Church And America's People"

What other groups in your church participated in the studies? The Wesleyan Service Guild, The Youth Fellowship, and Adult Bible Class met

for five Wednesday nights for the study of Youth Needs in our Community.

4. What special cooperative projects has your society participated in this quarter?

With other church groups? Secured Cooperation of White Methodist Women to work for extension of city sewage system to Congested Negro Community. Cooperated with other Church groups in plans for two Japanese families to come from Relocation Centers.

With other Community Agencies? Worked with National Urban League, local Woman's Club, and a few white Church leaders to secure the employment of Negroes and Mexicans in a local defense plant.

5. What other methods have been used to promote the program of Christian Social Relations and Local Church Activities through the entire church constituency? (Programs, sermons, forums, discussions, plays etc.) Following the use of the 'Peace Packet in the Spring Quarter, our Pastor based his Sunday night sermons for six weeks on "The Christian Bases of World Order" (1943 Delaware Conference Report) followed by discussion. These evening services became very popular.

6. What has been the most outstanding work of your society this quarter in the area of Christian Social Relations and Local Church Activities? (Describe below or write on separate sheet) The study of problems facing youth in our community brought stimulation to parents and Church leaders and resulted in constructive action. The Church recreation room is one example, and the project already has an overflow crowd. To take care of the overflow four Church families opened their homes to youth two nights weekly. Church women plan much of the entertainment.

Mrs. David Wright
Vice-President or Secretary of Christian Social Relations and Local Church Activities

224 Lincoln Ave., Jackson, Texas.
Address

Note: See attached sheet for further details showing results of study of Community problems in relation to Youth needs. We need more help in parent education and Youth guidance for the days ahead and now!

Many conference, district, and local secretaries of Christian Social Relations and Local Church Activities in three Jurisdiction schools have requested the Executive Secretary to have a local report in the September METHODIST WOMAN. These activities might have been promoted by your Woman's Society!

Remember that reports are due *October 1, January 1, April 1,* and *July 1.*

Education and Cultivation

By Mrs. Helen B. Bourne, *Secretary*

ONE of the new approved studies is "The Problem of Suffering." The book, *God and the Problem of Suffering,* by Mary DeBardeleben, is a guide for this study. The leader of a group must be familiar with the listed biblical materials and make use of them in connection with "Assignments and Suggestions for Study and Presentation" as provided for each study.

The bibliography offers a wide range of supplementary materials. Many are familiar with two other books by Miss DeBardeleben, *Songs in the Night* and *Songs of Zion,* which are excellent materials to use with this study.

Particular attention is called to *A Guide to Understanding the Bible,* by Fosdick; *Suffering, Human and Divine,* by Robinson; and a recent book, *Victorious Suffering,* by Glover. (Order these from your nearest Publishing House.)

The following worship service was prepared and used by a class at the South Central Jurisdiction School of Missions and Christian Service, at Mount Sequoyah, Arkansas, July 6-16. The suggested activities represent the work of another committee from the same class.

The Ministry of Suffering

Organ Prelude—"Be Still, My Soul."

Call to Worship—Psalms 22:20-22.

Our soul waiteth for the Lord: He is our help and our shield.

For our heart shall rejoice in him, because we have trusted in his holy name.

Let thy mercy, O Lord, be upon us, according as we hope in thee.

Prayer Poem—"Awareness"—Miriam Teichner.[1]

God, let me be aware,
Let me not stumble blindly down the ways
Just getting somehow safely through the days
Eyes to the ground, unseeking for the light,
Soul never aching for a wild-winged flight,
Hand never reaching for another hand—
Not even wondering why it all was planned—
Please, keep me eager just to do my share.
God, let me be aware.

God, let me be aware!
Stab my soul fiercely with others' pain;
Let me walk seeing horror and stain,
Let my hand groping find other hands;
Give me a heart that divines, understands;
Give me the courage, wounded, to fight.
Flood me with knowledge, drench me with light.
Please, keep me eager just to do my share.
God, let me be aware!

Leader: From the heart of the great multitude there came the cry of suffering: from the children of the world, homeless and hungry; from the sufferers on beds of pain; from hearts broken through separation; from youth bereft of their dreams; from lonely age; from souls burdened with sin; from men and women hopeless and defeated through lack of faith—the cry rose in the darkness.

Seeker: How long, O Lord, how long? Wilt thou hide thyself forever?

Answering Voice: And the Lord answering said, Come unto me all ye that labor and are heavy laden, and I will give you rest.

Seeker: I *have* come unto you, and I am still heavy laden. Why?

Answering Voice: Our Lord said, once, to Peter, What I do thou knowest not now, but thou shalt know hereafter. And the Apostle said, Now we know in part, but when that which is perfect is come, then that which is in part shall be done away. Now we see through a glass, darkly, but then face to face.

Seeker: If I am not given knowledge to understand, is there a power which will enable me to endure?

Answering Voice: And the people answered, saying:

1. God giveth power to the faint, and to them that have no might he increaseth strength.
2. They that wait upon the Lord shall renew their strength. They shall mount up with wings as eagles, they shall run and not be weary, they shall walk and not faint.
3. God is our refuge and strength, a very present help in time of trouble.
4. I can do all things through Christ which strengtheneth me.

Seeker: If I must walk the way of suffering, where will it lead me?

Answering Voice: Our Lord said, I am the Way. If any man would come after me, let him deny himself, and take up his cross and follow me. The Apostle said, The Spirit itself beareth witness with our spirit that we are the children of God; and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.

Reader: Along the Road.—*Robert B. Hamilton.*[2]

I walked a mile with Pleasure,
She chattered all the way,
But left me none the wiser
For all she had to say.

I walked a mile with Sorrow,
And ne'er a word said she;
But, oh, the things I learned from her
When Sorrow walked with me!

Seeker: Shall I win through suffering to joy?

Answering Voice: Weeping may endure for a night, but joy cometh in the morning.

Our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory, for the things which are seen are temporal; but the things which are not seen are eternal.

Hymn Reading with music. Stanzas of "O Love that wilt not let me go."—*Methodist Hymnal* No. 318.

Directed Meditation:

Reader: We enter now into a directed meditation. Si-

[1] From 1,000 Quotable Poems. Used by permission of the publishers, Willett, Clark & Co.

[2] From Poems for Life, compiled by Thos. C. Clark. Used by permission of the publishers, Willett, Clark & Co.

lence is the language of God—let us in his own language worship him. May this be a soul-searching experience for each one of us. *Silence.*

How am I bearing my cross? *Silence.*

In my Gethsemane do I say, "Not my will, but thine, be done"? *Silence.*

Am I willing to enter into a world-wide fellowship of suffering? *Silence.*

Am I winning through to victory? *Silence.*

Commitment Service:

Reader: You hold in your hand a small white card. Will you write upon that card your new covenant with your Christ? Will you share this new understanding of suffering with others, and will you witness to the victory which you perceive can be won? Write thoughtfully, prayerfully, as the organist plays, keeping this card as a symbol of your commitment.

Organ Music: In the Cross of Christ I Glory.
Are Ye Able?

Closing Prayer by leader.

SUGGESTED ACTIVITIES

Personal Activities

1. Triumphantly facing our own suffering by bringing ourselves in to close communion with God leading to complete submission to his will, through a process of study, prayer, and waiting for God.
2. Assuming a personal responsibility for the suffering of others in the following ways:
   a. Going to the sufferer, letting him know that we realize the tremendous extent of his suffering, and saying, "You can depend on my helping you because I am asking God to help me to help you." We must keep faith by actually doing this.
   b. Increasing personal responsibility for attendance at church services where many people will be coming to the church for help.
   c. Collecting, cataloguing, and using various types of resource material that may help the sufferer victoriously to face his suffering. The kind of material used would depend not only on the kind of suffering, but on the ability and desire of the individual to comprehend.
   d. Individual responsibility for lifting the level materially and spiritually of some family through a period of time by actually loving and being a real friend who receives as well as gives.
3. Intercessory prayer for individual and specific groups of sufferers all over the world.

Group and Community Activities

1. Complete consecration as leaders to doing the tangible, concrete work that is demanded by the particular situation of suffering.

2. Creating public opinion that will not tolerate unnecessary suffering, including problems such as: health, economic insecurity, intemperance, delinquency, race discrimination, and other areas of human need.

3. Working in co-operation with other agencies in unified efforts to eliminate suffering.

4. Education through study classes to discover the needs, proper attitudes, and ways of meeting the needs of our community. This would include visitations, both for discovering and meeting the needs.

5. Holding retreats, with the "Suffering of the World" as the theme.

6. Sharing with the group the experience of friendship in lifting a particular family as mentioned above.

World Activities

1. Such complete reconsecration of the Christian church that we can witness to the fact of how Christ can make of suffering a redemptive force to overcome the evil in the world. We must create a new faith in the bigness of our task.

2. Recognizing the supreme worth of the individual, regardless of race or class, and relating this to a program of study and action which will lead to a just and durable peace.

3. Co-operating to the fullest capacity with the Bishops' Crusade, in the Week of Prayer, the World Day of Prayer, and other strategic Christian movements.

4. Increasing our support to the missionary enterprise, which is generally recognized as the greatest force in the world today to create good will among nations.

5. Utilizing every available opportunity to challenge young people to the consecration of their lives to full-time service.

6. Wisely preparing through study of the situation and the accumulation of funds for Christian work to meet the postwar situation.

Women Delegates to General and Jurisdictional Conferences

(*Continued from August issue*)

Western Jurisdiction

Southern California-Arizona Conference:

General Conference: Mrs. Byron Wilson, 132 South Sycamore Street, Los Angeles, Cal.; Mrs. Jerome Seymour, 952 North Lake Avenue, Pasadena, Cal.

Jurisdiction Conference: Mrs. Turner McBain, Hotel Figueron, Los Angeles, Cal.; Ethel Ristine, 1333 B. 26th Street, Santa Monica, Cal.

Montana Conference:

Jurisdiction Conference (Reserves): Mrs. E. C. Andrews, Glendive, Mont.; Mrs. C. E. Sime, Bozeman, Mont.; Mrs. Lowell Johnson, 522 Edison Street, Butte, Mont.

Southeastern Jurisdiction

Cuba Conference:

Alternate: Señora Rosa Nonel de Soto.

NOTICE

The *Interconference Meeting of the Woman's Society of Christian Service* will resume its regular monthly meetings in the Chapel at 150 Fifth Avenue, New York, N. Y., on October 15. The subject chosen for this year is *My Christian Venture.*

DON'T FORGET THE DATE—OCTOBER 15.

Wesleyan Service Guild

By Marion Lela Norris, *Secretary*

The cry of man's anguish went up unto God,
"Lord, take away pain!
The shadow that darkens the world Thou hast made;
The close-coiling chain
That strangles the heart; the burden that weighs
On the wings that would soar—
Lord, take away pain from the world Thou hast made,
That it love Thee the more!"

Then answered the Lord to the cry of His world:
"Shall I take away pain,
And with it the power of the soul to endure,
Made strong by the strain?
Shall I take away pity, that knits heart to heart,
And sacrifice high?
Will ye lose all your heroes that lift from the fire
White brows to the sky?
Shall I take away love, that redeems with a price,
And smiles at its loss?
Can ye spare from your lives that would climb unto mine
The Christ on his cross?"[1]

AMERICAN ASPIRATIONS[2]

To be a good father, mother, brother, sister, or friend;
To be dependable, faithful, and skilled worker in home, school, field, factory, or office;
To be an intelligent, honest, useful, and loyal citizen, with faith in God and love of fellow man;
To recognize the brotherhood of man and to live by the Golden Rule—

These are the aspirations that have brought happiness and achievement to the America we all love. These are the aspirations that must help us find our way to new glory and grace in the midst of world-wide change. A great civilization must have its roots in the soil of the past and its branches reaching to the stars of the future. Otherwise it lacks the experience and motive necessary for noble achievement in the present. Has the nation lost its way? Let it return again to the faith of its youth.

—*Joy Elmer Morgan.*

Notice to Guild Treasurers

All Guild units in local churches are expected to send in funds *at least* quarterly.

The treasurer of each local unit is requested to have her yellow report blank, together with check covering amounts reported on same, in the hands of the treasurer of the local Woman's Society of Christian Service *not later than* September 20—December 20—March 20—June 20 of each year.

(See 1943 Guild *Handbook,* page 83, for details other than above date.)

"A Service Front for Employed Women"

A new free leaflet describing the unusual opportunities for the Wesleyan Service Guild in these days when we stand at the crossroads of life. To personalize the leaflet a Guild member may fill in the invitation on the back page and hand it to a prospective Guilder. (Order from Literature Headquarters. Free.)

[1]From **God and the Problem of Suffering,** by Mary de Bardeleben. Abingdon-Cokesbury. 25c. This poem was found on the wall of a hospital in Denver, Colorado.

[2]Used by permission. Selection from **The American Citizens Handbook** appeared in Personal Growth Leaflet No. 292, "Selections for Memorizing, Grade 12." Guild members who are teachers will be interested in this complete series. Write for list of Personal Growth Leaflets, National Education Association, 1201 Sixteenth Street N. W., Washington, D. C.

October Is Guild Month

October is Guild Month throughout the church. Let us make it a time for greatly strengthening our influence and service in our local community. The many girls and young women who have just entered employment, after graduation from high school or college, need the strength and enrichment which the Guild can so well provide. Older women called to work because of the war emergency need no less the warmth of Christian friendships so frequently found in Guild fellowship. We urge each unit to take into its membership these women, or to form a new unit for them, as best fits the local situation.

This is an ideal time for enjoying a larger Guild fellowship through district and conference meetings, perhaps in connection with the Woman's Society of Christian Service. The Woman's Society needs closer fellowship with the Guild—and we need theirs.

Best of all is the world-wide fellowship which in October begins with World Communion Sunday and reaches its culmination in the Week of Prayer. The Worship Service, prepared for us all, will deepen our sense of God's presence in our lives and give us an opportunity to share in relief and reconstruction in home and foreign mission fields.

Write to your conference Guild secretary for help in enlarging your own local Guild influence.

LOUISE YOUNG,
Chairman, Standing Committee.

News From Overseas

"Dr. Christopher T'ang, a Chinese Christian clergyman who has been doing graduate study here, says that Confucianism has retained its hold on China for over 2,000 years because it lives in the literature of China and so in the lives of the people. Buddhism, impotent in India, its native land, is powerful in China because it has occupied an important place in Chinese literature.

"If Christianity is going to be rooted in China and become indigenous it must win a place in Chinese literature and influence Chinese literature as well. Hence, we first of all need the translation of the best kind of Christian literature. Second, we need the production of the best Christian literature in Chinese."

—*Literacy Literature News Letter.*

The Guild's missionary in China is helping in both lines. This year the Guild assumed a new project in the same type of work for Latin America. (See *Handbook,* p. 19.) India and Africa also are working on the literacy problem.

The fascinating new book by Frank C. Laubach, *The Silent Billion Speak* (Lietrature Headquarters, 60 cents), will introduce you to the needs and plans for Christian literature in all these lands. Additional funds are needed immediately for this work.

From our Methodist workers in the Pacific comes word of acute needs: "The second generation in Honolulu has

not been challenged to Christianity. As a result they are simply good-natured materialists with nothing worthy in their lives to serve as an integration center. At this time of the breakdown of old ties, Oriental youth in Hawaii can be reached as they may never be again—and we have only the merest handful of workers! We need some strong pastors, with some Oriental background if possible, trained in young people's work. If only there could be established some Esther Homes! One of the biggest needs of Honolulu is decent living conditions for young girls working in the city!"

"The most thrilling thing in our work right now is the response of the youth of Chile and Argentina to the challenge of the church to life service. Our enrollment is beyond what we had hoped to arrive at after five years of the new program! One bit of news shows what it means to some of these evangelical youth, so many of whom come from Catholic homes, to enter the ministry.

"A young man, very brilliant and with a dynamic personality, a definite product of Spanish-speaking Central Church and our youth camps, seemed all ready to enter this year. He really made his decision to enter the ministry at camp last year, but it was not made public until six months ago, after much prayer and consultation. His father was not in favor of this move, and so we arranged to have him live at home. Now, however, the father absolutely refuses to let him come. He is not yet twenty-one and the father would have the law, which he threatens to use, on his side. So we, of course, advised him to wait another year. He is firm in his purpose, however, and when he is twenty-one will go ahead with his plan, even if it costs him all contact with his home."

—Lena Knapp.

"If you have someone in your group who reads Spanish and would like a little extra practice, let us know and we shall be very glad to send you, from time to time, programs, folders, and the like that are used in our work here. Send your request directly to the group in which you are interested, or send it to *Pampa Breezes* (Camacuá 282, Buenos Aires, Argentina.)"

Notes From Units

RATIONING CHANGES PLANS, but must not curtail work. The Guild can profit by the experience of a district Woman's Society organization, whose president had vision, initiative, and faith. She proposed to her executive committee a guest speaker outside the denomination whose honorarium would be $25. Everybody gasped. After the meeting adjourned one of the women said, "I'll invest $25, for I agree with you that if we can make our program interesting and challenging enough our district members will attend and will contribute more largely to missions." The meeting was held. Everyone was enthusiastic. The attendance exceeded by far that of the conference Woman's Society meeting which had been held in the same community, and drew people from other districts.

"AT OUR FIRST DISTRICT MISSIONARY EDUCATION INSTITUTE, during the Woman's Forum, I presented the Wesleyan Service Guild and mentioned the plan for district membership to the rural churches. The next morning a woman phoned to give me the names of some employed women in a country church. 'There are not enough for an organization,' she said, but she gave me eight names! So I am hoping I can get another Guild started."

"AS OUR CHIEF PROJECT this year, we have sponsored a Young Adult Fellowship group for those over high-school age who are interested in church fellowship. We have had considerable attendance from the local Army Air Corps Gunnery Base. Services are held on Sunday evening and consist of a devotional period, followed by a discussion in which all take part, and a social hour with refreshments. This group has recently organized and elected its own officers, with the Guild still acting as a sort of supervisor when needed."

"If you're dissatisfied with your lot in life, change your life a lot." Join the Guild.

"THE YOUNG ADULT FELLOWSHIP and its literature were presented at the conference Guild retreat by the conference director of Young Adult work. There followed a discussion of ways in which the Guild and this department might co-operate and in some cases co-ordinate their program."

AT THE ANNUAL ASSEMBLY of the Young Adult Fellowship in one conference, the Wesleyan Service Guild had a supper program, with all young adults invited.

HAVE YOUR MEMBERS LOST THE ENTHUSIASM with which they started on the Guild program? Here are some activities that have reawakened units to the needs and opportunities for service surrounding them today:

Prepare a history of your own organization.

Make a plaque on which activities are to be written during the year.

Organize a group of younger girls.

Have a roll call at each meeting and ask each member to answer with a verse of Scripture, a few lines of poetry, some newly discovered fact about a Guild project, or some quotation which is particularly meaningful to her.

Have a contact person from the Woman's Society of Christian Service so that each organization can gain help and inspiration from the other.

"I FIND THE GUILD one of the finest organizations in my church. It is still new and young, but is doing a splendid piece of work in every way."

"ONE OF THE LOVELIEST THINGS the Guild has done," writes a pastor's wife, "was to arrange a centerpiece of white roses, baby breath, and fern for our twenty-fifth wedding anniversary, with a card saying they were sending five silver dollars in *our honor* to one of the mission schools! No pastor and wife will ever have a finer group."

"WE USE THE REGULAR WORSHIP SERVICES which are provided, but when we add something original—do something in the way of being creative—it makes the service mean much more."

A group of Senators and Representatives have been holding a weekly breakfast prayer service in the Senate Restaurant since January.

In the Southwest are large numbers of Spanish-speaking peoples—all helping to feed America, her allies, and her armed forces—who are far distant from any evangelical church. Some are in places too small for a permanent church and ministry; some will be only a few weeks in present locations. For these itinerant workers an itinerant church and ministry are needed. Funds for chapel cars and trailers—with an altar, musical equipment, and seating for a small congregation—are being sought by the Board of Missions as a partial answer to this need.

In planning their fall programs units will find the list of publications of the Missionary Education Movement helpful for this describes both textbooks and study books for 1943-44. (Order from Guild Office, 150 5th Ave., New York, N. Y.)

Jurisdiction News

Western Jurisdiction

By Mrs. Clyde Collins, *President*

AN ENLARGED executive meeting of the Western Jurisdiction Woman's Society of Christian Service was held in Glide Memorial Church, San Francisco, from Tuesday, July 13, 2:30 P. M., to Thursday, July 15, 3:45 P. M. Present were six division representatives, sixteen jurisdiction officers, eight conference presidents, seven conference corresponding secretaries, five conference secretaries of missionary education and service, and five conference secretaries of Christian social relations and local church activities. Resource women were Mrs. V. F. DeVinny, executive secretary; Miss Sarah King, of Africa, who presented the need of a light-and-water system for Nyadiri, South Rhodesia, for which $5,000 has been voted by the Division and allocated to the Western Jurisdiction, and Mrs. Mabel Garret Wagner, who spoke of her work among the families of defense workers on our coast. Mrs. Houser, jurisdiction chairman of Spiritual Life, led in devotions at every session and held a beautiful retreat service, assisted by Dr. Julian C. McPheeters, pastor of Glide.

The most outstanding and vital element of the executive was the departmental conferences. The groups of conference secretaries met with their respective jurisdiction officer in several eager and intensive sessions.

The days and nights were full to the brim. Each session was purely business. Ad interim actions and elections were confirmed, vacancies filled in standing committees and action taken on many measures. It was voted to ask the Oriental Conference Woman's Society of Christian Service to become a part of the Western Jurisdiction; a similar invitation has been extended to the Latin American Conference Society. Decision was reached to hold the final meeting of the Western Jurisdiction for the quadrennium in Portland, Oregon, February 29 to March 2, 1944. Officers presented brief reports, but mainly problems and suggestions for discussion by the executive.

Fifty-three attended a most delightful dinner meeting which had been arranged by California Conference. The warm friendliness and comradery was outstanding and infectious. No program was planned but necessary reports were given.

The Thursday sessions were open to the public. Again the order of business was pursued. All visiting conference secretaries sat on the platform as their secretary gave her report. Mrs. DeVinny gave a most helpful and inspirational message on "Plans for the Future." Mrs. Wagner told of the problems and longings of our new migrant population and the obligations of our church and our society toward these, our neighbors. The conference presidents gave brief reports and introduced others present. Sarah King was asked to give a message to her many friends in California Conference. The final session was closed with prayer by Mrs. Houser.

What Price Study?

By Mrs. Clarence D. Laylin, *President*

THE North Central Jurisdiction is a strategic section of our country (see *The Easy Chair, Harpers,* for June), and Methodism is largely respected in these nine Middle West states. Methodist women are influential in every community and their leadership might improve the political and social pattern here for the coming crucial years and the longer future. Everywhere leaders are studying in preparation for the work of our church and society for 1944.

Having attended two summer schools and en route to a third, my imagination runs over the different states and sees earnest women, younger and older, with faces eagerly lifted to a teacher; with a textbook or pamphlet digging out a lesson while seated under trees or on a lake shore; in groups preparing findings or exchanging opinions on what interpretation of subjects may be made to local groups. They have come from rural, village, and urban homes because their societies have chosen them for responsible positions for which they need the help, not only from their Heavenly Father for the bolstering of their spirits, but also from the several departments of the wonderful organization of our Woman's Society of Christian Service which have prepared courses of study aids in preparation for these courses, and for presenting them most effectively to Methodist women. Some rural societies helped by contributing butter, eggs, and garden produce to their representatives to help keep down their board bill. Some societies sent women by using a part of their promotional fund with the idea that it is "good business" to invest money to earn money. Many women came "on their own," having learned that the adult-education courses of the Woman's Society of Christian Service improve their own mental, social, and spiritual culture to such an extent that they secure the happy co-operation of husband and family so that they may be proudly released from home responsibilities for days or a week.

Very few women attend these schools without some other person's or group's sharing . . . . all are debtors!! How can we repay this debt?

When we get home we are a little tired, and we have so much to do to catch up with what the dear family couldn't quite manage that we fail to co-ordinate at once all that we have taken into our minds and notebooks. Immediate church and community duties claim our attention. We have grown because of the days of information and inspiration, but to what use will we put our increased stature? "Unto whomsoever much is given of him shall much be required." Dr. Howard said that the Lord does not *inform* us; he gives us *hints* as to what we may *discover!* It is not easy to be a Protestant Christian, neither is it easy to be a leader among Methodist women, but with the Lord's help in "calling to our remembrance" we can discover how best to accommodate the results of those days of concentrated study to the needs of each local group, and thus in a measure pay our debts to those who have trusted us financially and spiritually. Blessings on each of you!

The Vice-President Who Is Program Chairman

By Alice S. Detwiler, *Vice-President, Northeastern Jurisdiction*

HIGH privilege has come to the woman who holds this creative office in our magnificent organization. The vice-president of the Woman's Society of Christian Service promotes the monthly program and the World Federation of Methodist Women aside from being the "right hand" of the president.

A program is not born overnight. Prayer and persistent planning pay high premiums. Hundreds of societies are making rapid strides for better programs.

Local, district, and conference vice-presidents have proved the tremendous value of the well-trained program committee. Results are felt in enthusiastic membership and substantial budget increase.

A program committee (see Guide, page 29), meeting consistently, planning a year's program and checking on details from month to month is vital. The *use* of our devotional and program books in the light of *local needs*—and the realization that we as vice-presidents have twelve short periods a year to "set before" our women vast and challenging materials will spur us on to opportunity and responsibility which has not yet been touched.

Ours is a great process of building. Have you made a set of program blueprints? Be sure your foundation is secure then with competent ever-learning committee-*workmen*, good Woman's Society of Christian Service *tools*, you will have an effective building. A good "pantry shelf" with supplementary materials will add additional value.

One of the most beautiful ways to promote the World Federation is to give "Light in the Wind" (see December Meeting, Program Book, 1942). The very women who take part will be blessed. Do not say it requires too many characters. Word has come from all types of societies who have given it. From the use of the drama as written to the use of paper dolls dressed in authentic costumes and a reader and soloist; or seven or eight women changing costumes and doing it all, it has been done!

Help your women to use "the prayer minute" for our sisters in the World Federation units. Keep an active bulletin board of World Federation articles and clippings. Keep a poster reviewing in picture our sister leaders around the world. Have a special prayer service, tea, or luncheon in your local district and conference meetings to present the World Federation.

In Memoriam

After a delightful day with friends, on June 26, *Miss Elizabeth Russell* returned to the Children's Village, Detroit, where she was serving as case worker. On Sunday morning she did not respond to a call and it was found that heart failure had caused her death several hours previously. Her funeral was conducted from Wesley House, Louisville, where she spent eleven years giving herself that others might live more effectively.

In 1926 Miss Russell was consecrated and had served ably as a deaconess since that time. Her first appointment was as teacher at Vashti School in Thomasville, Georgia. From there she went to Wesley House, Louisville, Kentucky, where she did an outstanding piece of work as director of the girls' department. For two years she was supervisor of Spofford Home in Kansas City, Missouri, after which she returned to Wesley House, Louisville, as head resident. For the past year Miss Russell had been on the staff at the Children's Village in Detroit, Michigan.

The word has been received of the death of two of our retired deaconesses. *Miss Lulu Milliman,* of Council Bluffs, Iowa, gave almost twenty-eight years of service as a deaconess in the Methodist Hospital, Omaha, Nebraska, and *Miss Gertie O'Rear,* of the Methodist Home for the Aged, Topeka, Kan., who spent about half her deaconess life in work in Kansas. We know that they will be greatly missed by their friends and loved ones.

Sympathy is extended to the families in the death of *Mrs. Warren A. Candler,* of Atlanta, widow of Bishop Candler, and *Mrs. William O. Shepard,* of Syracuse, N. Y., widow of Bishop Shepard. Both of these women have been active in the woman's work of the church.

World Wide
COMMUNION Sunday
OCTOBER 3, 1943
MY CHURCH
ministers to
WAR SUFFERERS
AND OUR
YOUTH IN SERVICE
Though war divides men and nations, Christians must maintain an unbroken fellowship, and around the Communion table pledge allegiance to the Lord of all. Our Bishops call all Methodists to special remembrance of our youth in the armed forces, in camp and on ship, and the war sufferers and refugees of the world, starving and in despair. This means a special Communion offering. In the breaking of bread, we remember those who are without bread, hungry for the Bread of Life.
"I CAME, NOT TO BE MINISTERED UNTO BUT TO MINISTER....."
FELLOWSHIP OF SUFFERING AND SERVICE
DR. O. W. AUMAN, Treas., 740 RUSH STREET, CHICAGO, ILL.

Furloughed Missionaries—What They Are Doing

Korea

Wesley House, Nashville, Tennessee, is affording *Clara Howard* an excellent opportunity to carry on the same type of work that she had in Korea. But here her work is intensive rather than extensive. There she helped the teachers in about a hundred kindergartens, while here she teaches the children in one; there she planned for mothers throughout the mission territory, while here she conducts two local groups for women. In addition to the kindergarten and the work for mothers, she has two clubs for primary boys and girls, a story hour, and a Loyal Temperance Legion. She writes that she finds the work very interesting and challenging and is thankful for a place in which to serve.

Ada E. McQuie, Korea missionary, is the principal of the high school in Thompsonville, Michigan. She writes: "I've particularly enjoyed my Sunday-school class of high-school boys and girls, the majority of whom had never attended Sunday school until this school year. I've also supplied for each of the preachers in town, sometimes on an hour's notice, and preached the baccalaureate sermon at the request of the graduating class. I love my work with these American young people and thank God for the privilege."

China

Lora I. Battin, after six months in Scarritt, was loaned with six others representing five denominations and lines of work, to service on a rural missions study under the Foreign Missions Conference. After this Miss Battin plans to spend a year in public health nursing in this country.

The past year *Mary E. Bedell* has been teaching inorganic and organic chemistry in Kletzing College, formerly John Fletcher College, University Park, Iowa. She expects to return there next year. This summer she has been taking advanced work in chemistry and education at the University of Washington, Seattle.

Katherine Boeye is assistant pastor of the Methodist Church in Monrovia, California. For two months she was pastor-in-charge when their pastor became a chaplain. Her parents live with her at 802 Oakdale Avenue.

Marie Brethorst writes: "I am very happy in my work with seven Oriental churches located in San Francisco, Oakland, and Vallejo. There are two Korean, two Chinese, and three Filipino. It keeps me busy assisting at each place. I have helped organize three new Woman's Societies of Christian Service and two Ministerial Associations, and made many visitations in homes, leading worship services, and attending a young people's conference in which 159 were registered. In addition, I do considerable speaking for China in the Caucasian churches, young people's organizations, and at the annual conferences."

Emeline F. Crane writes from San Diego as follows: "For nearly a year I was secretary and receptionist in a doctor's office. Early in January I began teaching high-school English and Orientation at Lancaster, California. This past summer I traveled as counselor with one of the Methodist Youth caravans in our conference. Opportunities to speak on China have been many."

Since arriving from China on the "Gripsholm" last August, *Ruth N. Daniels* has spent two months itinerating in Kansas, her home state, and five months studying in Scarritt College, Nashville. She expects to continue study there.

Ruth M. Danner says in a brief note: "Just home (1225 East Grove Street, Bloomington, Illinois), in June from Western Reserve University, Cleveland, receiving certificate in public health nursing. Now work somewhere till return to China is possible."

Elsie M. Danskin writes: "God's door for me opened into the pastorate of the church at Wakefield, Nebraska. Our women, though few, are supporting the local budget well and are giving some support also to our district missionary."

A brief letter from *Mary Eide* says: "For nearly a year I have been studying Chinese at the University of California. Today I am entering the Japanese Relocation Center at Tule Lake, in North California, where I am to teach."

Since July, 1941, *Dr. Eula Eno* has been in private practice in Pottsville, Pennsylvania, a town of 25,000. She says it is a strange, new life after twenty years in hospitals in America and China, but adds that she is happy in it and in her choice of location. She has done a great deal of speaking on China in church and club groups.

Dora C. Fearon has filled her time with rest and a health building program. She writes that on Sundays she helps in the Oakland Filipino church and that she has a part also in the Woman's Society of Christian Service in Berkeley. She has been taking courses in Chinese in preparation for teaching or some other position later—if health permits.

Helen Ferris is serving at the University of Redlands, California, as dean of women and assistant professor of sociology and psychology.

Lorena Foster was superintendent of nurses at Changchow General Hospital (now Stephenson Memorial Hospital)) from 1927 until 1940. She is now employed as school nurse at Holding Institute, Laredo, Texas. In addition to teaching health classes, taking care of the students when they are ill, and treating minor ailments, she takes turn with the other teachers in keeping study hall and in supervising and chaperoning the boarding school girls.

After returning from China on the "Gripsholm," *Edith Fredericks* rested and built herself up for speaking engagements in the Florida, Georgia, Alabama, Louisiana, and Texas Conferences. Later she was in Baltimore, the Newark Conference, and the New York area. In the fall she entered Scarritt College for a term.

In 1943, *Pansy Griffin* enrolled with the Church School Extension Corps, for work in industrial defense areas, and was appointed to Toccoa, Georgia. Most of her work has been calling, trying to get in touch with newcomers, and helping with the regular work of the church already organized.

Ruth V. Hemenway spent six months working at Cottage Hospital, Mercer, Pennsylvania, but is now engaged in private practice in Williamsburg, Massachusetts. She hopes to be leaving for China soon.

Mabel A. Hood is the nurse at Henderson State Teachers' College, a co-educational, senior college in Arkadelphia, Arkansas. There is a R. O. T. C. unit at Henderson and a group of Army Air Crew Trainees. Miss Hood has talked on China before a number of student groups, church, and other organizations since coming to Arkadelphia.

Jane D. Jones studied at Scarritt after spending April and May in deputation work for the St. Louis and Mis-

souri Conference Woman's Societies. During that time she says she spoke 68 times on 43 days in 46 towns and she traveled almost 3,000 miles. In September she begins work as a primary teacher in the Japanese relocation center, Tule Lake Project, Newell, California.

Mary G. Kesler, on furlough from China, is at home with aged parents. Last school year she taught in the local high school of Valley Center, Kansas; this coming year she expects to teach math and science in the same school. She says she looks forward to the time when she will be returned to work in China.

After a pleasant furlough, part of which she spent at home in Mississippi and part in study in New York, *Mathilde Killingsworth* is now director of Christian Education in First Methodist Church, Pensacola, Florida. It was this church she left to go to China in 1936.

During her third furlough from North China, *Dr. Ortha M. Lane* has had three terms of study in Scarritt College and has spoken in churches and institutes of the Upper Iowa, Indiana, Southern Illinois, and Detroit Conferences.

Jenny S. Lind says that the autumn of 1942 was spent in resting—visiting relatives and friends—and speaking in Pennsylvania and New York. She studied in Biblical Seminary and New York University during the spring term of 1943 and taught missions in a summer school near Pittsburgh and worship through hymns at Scranton Keystone Junior College.

"The greater part of 1942 was spent among a number of conferences speaking on our work and the progress of the Chinese church," writes *F. Pearl Mason.* "This past semester I spent in study at Hartford Seminary—the most profitable time I have had in many years. I am booked for the Northfield Conference. This coming year while waiting for a chance to return to China I hope to improve and widen my Chinese language facility by intensive study in Mandarin as well as the dialect language spoken in Southern China. I shall also find myself engaged in any service where our Woman's Division may need me."

Pearle McCain writes: "I returned on the "Gripsholm" and spent the following fall visiting my family, talking to various groups about China and the work there, and writing to families and friends of missionaries and others over there. In January I went to New York to study at Union Theological Seminary and Columbia University and I plan to return for more work."

Geneva E. Miller has been studying Chinese in Berkeley and says her next and immediate step will be getting further professional preparation and experience at Stanford University School of Nursing.

Jane Ellen Nevill has been teaching mathematics to junior and senior high-school girls in Harwood Girls' School, Albuquerque, New Mexico. The girls are both Spanish and "Anglos" with one or two Indians, and range in age from little tots of the first grade to seniors in the high-school group. They are very different, she writes, from the Chinese young people with whom she worked for so many years, but are interesting and lovable. Since this is a boarding school there are other duties in addition to teaching. She insists there is no problem as to what to do with leisure time!

Nettie L. Peacock had a furlough due in 1941 and so she came home that year in May. In the fall she studied in the Biblical Seminary in New York, but since that time has been at her home in Macon, Georgia. She writes: "I have been kept busy teaching Bible in the circles of the Woman's Society of Christian Service, speaking at various churches and Sunday schools, clubs, and P. T. A. clubs. It is my hope that the way will open before long for return to China."

Annie M. Pittman writes: "After arriving on the "Gripsholm" I set aside three months for getting physically fit. In December and January there were speaking engagements. From January to May there was the privilege of study at Biblical Seminary in New York. Then I began itinerating in Central New York Conference. In July I did my part in helping with the summer school of missions at Camp Wesleyan. I am hoping to return to China without too great delay."

Elizabeth Richey came on regular furlough from Hwa Nan College, Foochow, China, about two years ago and so was not evacuated. She spent six profitable weeks at Union Theological summer school. She is now alternating bits of itinerating with being housekeeper for her aged father and a schoolteacher sister. Her constant query is, "When will this dreadful war be over so that I can get back to China?"

Maggie J. Rogers, who arrived on furlough from China, Christmas of 1940, spent 1941 and 1942 in study and in speaking before conference, district, and church groups. Because this year she will be retired or made emeritus, she has not settled down to definite work. However, she continues to be of service in her home church at Marlin, Texas, and among friends.

Mary Katharine Russell writes: "The first months of furlough were spent in resting, speaking, and in trying to write to those who would be most concerned about friends I had left behind in China. Since January I have been studying at Merrill-Palmer School, at Tuskegee Institute, and now at Kansas State College, taking refresher work to be better equipped for the days ahead in China."

Says *Mattie J. Shelton:* "I am living in Houston, Texas, keeping house and helping in the Woman's Society of Christian Service in the local church. Also I work in the Red Cross rooms and knit for the soldiers. Sandwiched in are talks on China and attendance on various meetings."

Since returning from China last summer, *Clara Bell Smith* has been living with her sister in Philadelphia. She has done some speaking in and around that city; also in Wilmington, Delaware, where her home church is located.

Furlough started in March, 1941, for *Joy L. Smith.* The first year was spent largely in recovering lost pep and in making missionary speeches in Iowa. Then came a term in Scarritt. Last fall she accepted the appointment as pastor of a rural church at Goldfield, Iowa, where there is opportunity to use all the time, strength, and ability she possesses. She has an eight-room parsonage which is fast becoming a parish house, with numerous activities. "I love it all," she writes, "and prefer this to anything I know while waiting to get back to China."

Myrtle A. Smith has been teaching forty first-grade students—Americans of Japanese ancestry—in the Tule Lake Project at Newell, California. She says she is very happy and expects to spend next year in the same way unless organizational changes are made in the center.

Myra L. Snow is living in Los Angeles and attending the University of Southern California. She expects to be there another year.

Since returning to America, *Lelia Judson Tuttle,* appointed to Soochow University, has continuously traveled and spoken on behalf of China. During the winter and spring of 1942-43 she itinerated in the Baltimore, New England Southern, New Jersey, and Philadelphia Conferences of the Northeastern Jurisdiction. This was a schedule of six days a week, speaking twice a day and each time in a different town.

(*To be continued*)

CONFERENCE INCOME FOR APPROPRIATIONS BY DEPARTMENT

Jurisdiction	Adult	W. S. G.	Total on Pledge	Student	Methodist Youth	Children
North Central:						
Central Northwest						
Dakota	$2,630 41	$148 00	$2,778 41			$38
Detroit	23,153 37	1,154 87	24,308 24		$1,346 54	227
Illinois	18,767 66	1,048 30	19,815 96		516 63	202
Indiana	8,829 47	744 41	9,573 88		301 44	170
Iowa-Des Moines	13,870 47	742 49	14,612 96		145 09	82
Michigan	13,038 34	812 43	13,850 77		649 96	239
Minnesota	5,508 74	331 00	5,839 74		120 68	66
North Dakota	1,808 50	31 00	1,839 50		14 45	25
North Indiana	11,836 02	799 48	12,635 50		605 53	244
North-East Ohio	29,249 88	1,413 82	30,663 70	17 00	978 57	498
North Minnesota	6,461 42	391 00	6,852 42		439 97	65
Northwest Indiana	6,517 67	524 77	7,042 44		440 12	63
Northwest Iowa	6,246 27	296 50	6,542 77		55 90	35
Norwegian-Danish	1,052 85	4 20	1,057 05			5
Ohio	35,974 43	1,548 23	37,522 66		939 21	381
Rock River	24,101 34	1,710 14	25,811 48		865 37	373
Southern Illinois	6,523 68	422 18	6,945 86		170 20	72
Upper Iowa	8,373 04	147 40	8,520 44		220 50	89
West Wisconsin	4,250 73	207 50	4,458 23		147 00	5
Wisconsin	5,197 00	106 36	5,303 36		62 35	18
Northeastern:						
Baltimore	22,463 38	397 75	22,861 13		209 62	103
Central New York	8,748 15	130 00	8,878 15		199 36	21
Central Pennsylvania	9,238 52	224 00	9,462 52		72 44	23
East German	65 00		65 00			
Erie	13,119 29	31 92	13,151 21		179 52	76
Genesee	9,171 14	303 62	9,474 76		118 60	34
Maine	1,518 83		1,518 83		25 50	2
New England	7,584 16	132 10	7,716 26		80 10	10
New England Southern	4,521 77		4,521 77		30 20	17
New Hampshire	949 07	8 42	957 49		18 00	6
New Jersey	5,595 06	35 50	5,630 56		74 28	18
New York	7,007 16	248 99	7,256 15		184 20	37
New York East	8,872 90	457 79	9,330 69		100 73	92
Newark	10,914 99	227 54	11,142 53		97 46	100
Northern New York	5,116 94	42 00	5,158 94	5 00	157 23	20
Peninsula	5,571 63	5 39	5,577 02	25 00	166 97	39
Philadelphia	17,327 51	1,062 54	18,390 05		327 49	234
Pittsburgh	18,837 02	411 65	19,248 67		418 03	86
Troy	7,471 19	200 17	7,671 36		38 70	15
West Virginia	13,161 91	478 24	13,640 15	1 50	274 06	158
Wyoming	7,949 00		7,949 00		62 00	16
Puerto Rico Provisional	36 00		36 00			
South Central:						
Central Kansas	14,614 16	709 00	15,323 16		268 00	156
Central Texas	6,117 14	472 86	6,590 00	19 75	105 20	58
East Oklahoma	4,231 31	170 60	4,401 91		95 47	28
Indian Mission	108 86		108 86			5
Kansas	9,388 43	701 34	10,089 77		160 40	48
Little Rock	5,452 83	382 40	5,835 23		451 00	13
Louisiana	7,157 13	418 81	7,575 94		81 62	17
Missouri	3,905 85	73 50	3,979 35	1 00	33 06	6
Nebraska	13,951 70	514 37	14,466 07		142 89	89
New Mexico	1,028 41	349 06	1,377 47		30 37	17
North Arkansas	4,820 70	259 78	5,080 48		70 37	12
North Texas	7,797 88	89 00	7,886 88		53 75	20
Northwest Texas	4,439 03	136 20	4,575 23		531 02	50
St. Louis	6,000 93	326 25	6,327 18		80 83	86
Southwest Mexican	120 32		120 32		54 22	3
Southwest Missouri	6,144 61	607 88	6,752 49		79 04	80
Southwest Texas	7,077 22	405 86	7,483 08		139 41	30
Texas	8,946 97	414 69	9,361 66	5 00	351 57	87
West Oklahoma	6,954 50	410 34	7,364 84		77 13	21

Total for Appropr'ns 1943	Total for Appropr'ns 1942	DIVISION OF TOTAL RECEIPTS: Income for Appropr'ns: General Appropr'ns	Income for Appropr'ns: Conference Work	Total for Appropr'ns 1943	Week of Prayer	Supplies	Cultivation ¼ of 1c Per Member	Misc.	Total Receipts
.....	$1,274 62	.....	.....	.....	.....	.....	.....	.....	.....
$2,817 16	2,054 12	$2,817 16	.....	$2,817 16	.....	$75 00	$5 00	$25 00	$2,922 16
25,882 25	20,603 81	24,565 25	$1,317 00	25,882 25	$30 50	620 45	.....	.....	26,533 20
20,535 21	19,195 50	17,073 21	3,462 00	20,535 21	9 17	483 40	.....	.....	21,027 78
10,045 91	14,061 30	9,194 41	851 50	10,045 91	.....	191 90	.....	.....	10,237 81
14,840 26	13,949 40	13,836 97	1,003 29	14,840 26	15 95	154 45	78 33	7 00	15,095 99
14,739 74	12,933 48	14,059 74	680 00	14,739 74	37 46	189 00	.....	10 00	14,976 20
6,026 67	6,170 52	6,026 67	.....	6,026 67	.....	36 65	11 75	.....	6,075 07
1,879 60	2,038 40	1,879 60	.....	1,879 60	.....	79 00	.....	.....	1,958 60
13,485 61	8,087 35	12,135 61	1,350 00	13,485 61	56 00	569 58	55 91	.....	14,167 10
32,158 03	30,512 59	26,760 55	5,397 48	32,158 03	32 46	286 47	30 23	.....	32,507 19
7,358 00	4,953 00	7,358 00	.....	7,358 00	.....	13 00	15 00	2 00	7,388 00
7,546 17	11,821 17	7,516 17	30 00	7,546 17	.....	114 85	.....	.....	7,661 02
6,634 52	5,913 45	6,124 52	510 00	6,634 52	19 00	81 26	.....	.....	6,734 78
1,062 55	640 70	1,062 55	.....	1,062 55	.....	52 17	3 35	.....	1,118 07
38,843 85	41,020 85	33,541 85	5,302 00	38,843 85	31 18	852 40	150 00	.....	39,877 43
27,050 45	26,269 86	25,398 11	1,652 34	27,050 45	.....	341 45	67 09	.....	27,458 99
7,189 03	6,596 94	6,189 03	1,000 00	7,189 03	2 68	157 83	.....	.....	7,349 54
8,830 44	6,798 57	8,730 44	100 00	8,830 44	3 83	138 41	27 50	33 00	9,033 18
4,610 23	4,927 28	4,107 54	502 69	4,610 23	17 10	5 83	47 09	.....	4,680 25
5,383 96	4,873 87	5,383 96	.....	5,383 96	.....	184 56	14 52	.....	5,583 04
23,173 89	21,292 86	20,746 15	2,427 74	23,173 89	4 50	354 95	.....	.....	23,533 34
9,099 44	7,781 11	8,804 44	295 00	9,099 44	15 80	116 50	.....	.....	9,231 74
9,558 66	8,289 89	7,908 66	1,650 00	9,558 66	.....	166 75	56 64	75 00	9,857 05
65 00	404 75	65 00	.....	65 00	.....	.....	.....	.....	65 00
13,407 03	14,573 43	10,491 37	2,915 66	13,407 03	.....	319 25	41 33	5,000 00	18,767 61
9,627 78	10,948 77	8,371 46	1,256 32	9,627 78	9 55	162 50	.....	.....	9,799 83
1,546 68	881 58	1,428 68	118 00	1,546 68	47	7 01	10 58	.....	1,564 74
7,806 58	6,654 87	6,296 58	1,510 00	7,806 58	.....	292 11	28 98	11 00	8,138 67
4,569 30	4,759 15	3,864 93	704 37	4,569 30	2 43	.....	.....	.....	4,571 73
981 49	806 60	981 49	.....	981 49	.....	.....	.....	.....	981 49
5,723 57	7,649 58	5,223 57	500 00	5,723 57	.....	10 00	36 42	49 38	5,819 37
7,477 85	6,698 14	7,477 85	.....	7,477 85	6 35	69 50	22 00	.....	7,575 70
9,523 59	9,435 52	8,473 59	1,050 00	9,523 59	.....	94 00	34 20	.....	9,651 79
11,340 42	10,445 67	10,815 42	525 00	11,340 42	.....	81 25	30 00	575 00	12,026 67
5,341 67	4,951 46	5,341 67	.....	5,341 67	14 00	36 00	.....	300 00	5,691 67
5,808 22	5,909 40	4,879 98	928 24	5,808 22	.....	111 70	.....	.....	5,919 92
18,951 66	18,423 99	15,894 70	3,056 96	18,951 66	.....	87 80	.....	.....	19,039 46
19,753 17	18,889 68	17,013 17	2,740 00	19,753 17	.....	186 51	56 78	.....	19,996 46
7,725 78	7,132 97	7,725 78	.....	7,725 78	.....	73 60	.....	2 00	7,801 38
14,074 02	14,400 21	12,707 36	1,366 66	14,074 02	.....	154 05	.....	.....	14,228 07
8,027 00	7,779 50	6,327 00	1,700 00	8,027 00	.....	112 00	.....	200 00	8,339 00
36 00	.....	36 00	.....	36 00	.....	.....	.....	.....	36 00
15,747 16	14,434 16	14,897 16	850 00	15,747 16	40 42	419 42	.....	3 80	16,210 80
6,773 33	5,769 00	6,773 33	.....	6,773 33	.....	249 48	.....	.....	7,022 81
4,525 75	4,443 45	4,525 75	.....	4,525 75	.....	207 25	17 59	6 50	4,757 09
113 86	75 00	113 86	.....	113 86	.....	.....	.....	.....	113 86
10,299 07	7,614 12	9,609 07	690 00	10,299 07	.....	254 71	53 00	25 00	10,631 78
6,300 14	5,233 83	6,300 14	.....	6,300 14	3 00	.....	20 90	.....	6,324 04
7,675 38	6,587 37	7,675 38	.....	7,675 38	15 30	841 75	.....	.....	8,532 43
4,019 77	3,349 01	4,019 77	.....	4,019 77	.....	266 06	.....	.....	4,285 83
14,698 73	8,920 06	13,648 73	1,050 00	14,698 73	15 75	273 00	52 50	.....	15,039 98
1,425 67	1,717 35	1,425 67	.....	1,425 67	50	30 00	9 86	100 00	1,566 03
5,163 55	4,596 89	5,163 55	.....	5,163 55	.....	198 51	.....	.....	5,362 06
7,961 00	6,645 00	7,961 00	.....	7,961 00	.....	60 25	.....	1,000 00	9,021 25
5,156 51	3,817 06	5,156 51	.....	5,156 51	.....	1,323 93	.....	.....	6,480 44
6,494 28	5,542 45	6,494 28	.....	6,494 28	.....	320 58	.....	.....	6,814 86
178 11	85 73	178 11	.....	178 11	.....	.....	.....	.....	178 11
6,911 71	6,174 56	6,171 36	740 35	6,911 71	.....	348 94	29 48	.....	7,290 13
7,652 75	5,966 45	7,652 75	.....	7,652 75	.....	168 31	.....	.....	7,821 06
9,805 48	7,720 48	9,805 48	.....	9,805 48	.....	878 18	.....	.....	10,683 66
7,463 60	5,807 50	7,463 60	.....	7,463 60	.....	538 99	.....	.....	8,002 59

FINANCIAL REPOR

WOMAN'S DIVISION OF CHRISTIAN SERVICE—BOARD OF MISSION

Mrs. Ina Davis Fult

CONFERENCE INCOME FOR APPROPRIATIONS BY DEPARTMENT

Jurisdiction	Adult	W. S. G.	Total on Pledge	Student	Methodist Youth	Children
Southeastern:						
Alabama	$9,057 27	$452 92	$9,510 19	$2 00	$80 01	$43
Florida	13,808 36	828 24	14,636 60	.....	308 40	46
Holston	8,663 44	801 35	9,464 79	.....	353 66	44
Kentucky	5,899 27	527 40	6,426 67	.....	193 75	42
Louisville	5,345 91	456 00	5,801 91	18 27	302 99	30
Memphis	7,924 70	520 30	8,445 00	.....	146 77	35
Mississippi	6,011 48	292 43	6,303 91	.....	166 88	13
North Alabama	9,573 14	554 63	10,127 77	.....	337 23	89
North Carolina	9,567 38	869 15	10,436 53	.....	291 17	49
North Georgia	12,493 47	1,763 94	14,257 41	5 00	244 13	124
North Mississippi	4,959 12	260 50	5,219 62	.....	164 14	68
South Carolina	5,205 99	265 05	5,471 04	.....	85 99	16
South Georgia	12,015 00	540 32	12,555 32	.....	190 01	30
Tennessee	7,186 62	472 52	7,659 14	.....	94 47	16
Upper South Carolina	5,865 44	324 06	6,189 50	.....	134 19	28
Virginia	19,853 48	287 57	20,141 05	.....	143 63	47
Western North Carolina	12,446 18	1,264 78	13,710 96	.....	296 90	48
Western:						
Alaska Mission	.....	.....	.....	.....	.....	.....
California	9,294 68	446 80	9,741 48	.....	332 55	34
Colorado	5,086 45	627 18	5,713 63	.....	77 39	72
Idaho	1,753 82	52 02	1,805 84	.....	3 16	6
Montana	1,660 14	117 50	1,777 64	.....	1 40	19
Oregon	4,673 35	208 05	4,881 40	.....	69 70	29
Pacific Northwest	12,259 31	502 55	12,761 86	.....	292 69	210
Southern California-Arizona	42,800 75	1,091 01	43,891 76	.....	536 04	105
Utah Mission	226 37	7 10	233 47	.....	13 65	4
Wyoming State	525 76	36 00	561 76	.....	.....	.....
Central:						
Atlanta	100 04	5 00	105 04	.....	5 00	.....
Central Alabama	289 49	6 00	295 49	3 50	11 50	10
Central West	198 35	10 00	208 35	.....	3 50	3
Delaware	1,029 10	11 90	1,041 00	83	17 50	4
East Tennessee	211 00	.....	211 00	.....	.....	2
Florida	106 81	.....	106 81	.....	17 87	.....
Lexington	629 90	59 75	689 65	66 35	47 00	6
Louisiana	402 00	2 00	404 00	.....	29 00	6
Mississippi	173 00	25 00	198 00	20 00	.....	10
North Carolina	532 00	98 00	630 00	.....	42 00	46
Savannah	114 00	.....	114 00	3 00	.....	.....
South Carolina	525 00	15 00	540 00	.....	53 35	15
South Florida	25 00	.....	25 00	.....	.....	.....
Southwest	.....	.....	.....	.....	.....	.....
Tennessee	197 00	5 00	202 00	.....	5 00	1
Texas	437 93	14 10	452 03	.....	20 30	9
Upper Mississippi	25 00	.....	25 00	.....	.....	.....
Washington	828 16	62 50	890 66	.....	47 20	29
West Texas	54 91	.....	54 91	.....	3 00	3
Hawaii Conference	148 81	.....	148 81	.....	.....	.....
Totals	$777,074 27	$37,307 26	$814,381 53	$193 20	$18,822 47	$6,262
Other Income for Appropriations:						
Deaconess Emergency and Relief Fund	.....	.....	.....	.....	.....	.....
Deaconess Pension Fund	.....	.....	.....	.....	.....	.....
Enrolled Missionary Pension Fund	.....	.....	.....	.....	.....	.....
Interest	.....	.....	.....	.....	.....	.....
Specials and Miscellaneous Gifts	.....	.....	.....	.....	.....	.....
Other Designated Expendable Receipts:						
Institutional Income	.....	.....	.....	.....	.....	.....
Madame Chiang Kai-shek Fund	.....	.....	.....	.....	.....	.....
Miscellaneous	.....	.....	.....	.....	.....	.....
Refunds	.....	.....	.....	.....	.....	.....
Transients	.....	.....	.....	.....	.....	.....
Grand Totals	$777,074 27	$37,307 26	$814,381 53	$193 20	$18,822 47	$6,262

tal for propr'ns 1943	Total for Appropr'ns 1942	DIVISION OF TOTAL RECEIPTS: Income for Appropr'ns — General Appropr'ns	Income for Appropr'ns — Conference Work	Total for Appropr'ns 1943	Week of Prayer	Supplies	Cultivation ¼ of 1c Per Member	Misc.	Total Receipts
9,635 69	$7,869 14	$9,635 69		$9,635 69		$54 00			$9,689 69
4,991 29	13,966 60	14,991 29		14,991 29		1,000 71		$15 00	16,007 00
9,863 35	9,277 59	9,863 35		9,863 35	$98 76	196 73		1,000 00	11,158 84
6,663 19	5,680 62	6,663 19		6,663 19		227 73			6,890 92
6,153 82	5,173 45	6,153 82		6,153 82		46 00			6,199 82
8,627 31	7,225 56	8,627 31		8,627 31		675 53			9,302 84
6,483 94	4,927 75	6,483 94		6,483 94		9 75			6,493 69
0,554 32	8,545 00	10,554 32		10,554 32		252 08		55 00	10,861 40
0,776 71	10,204 92	10,776 71		10,776 71		313 29		10 00	11,100 00
4,631 19	12,025 00	13,761 94	$869 25	14,631 19		433 81			15,065 00
5,452 36	4,566 68	5,452 36		5,452 36		57 89			5,510 25
5,573 11	5,839 01	5,573 11		5,573 11		175 09	$21 89		5,770 09
2,775 53	11,225 66	12,775 53		12,775 53		509 97			13,285 50
7,770 29	5,907 92	6,446 47	1,323 82	7,770 29	2 00	261 50	24 95		8,058 74
6,352 12	4,720 61	6,352 12		6,352 12		215 39	26 76	643 00	7,237 27
20,331 92	16,983 43	20,331 92		20,331 92		36 35	83 69		20,451 96
14,056 17	13,645 23	14,056 17		14,056 17		809 65		4 30	14,870 12
10,108 41	8,799 54	9,908 91	199 50	10,108 41		441 04			10,549 45
5,863 84	5,740 51	5,133 84	730 00	5,863 84	4 80	490 95		77 66	6,437 25
1,815 50	1,094 43	1,815 50		1,815 50		113 50	2 00		1,931 00
1,798 66	1,996 25	1,736 16	62 50	1,798 66		22 10			1,820 76
4,981 02	4,711 76	4,731 02	250 00	4,981 02		82 23			5,063 25
13,265 29	8,917 21	11,699 44	1,565 85	13,265 29	5 15	328 67			13,599 11
44,533 14	38,502 92	34,938 44	9,594 70	44,533 14	62 52	1,510 41			46,106 07
251 12	266 85	251 12		251 12					251 12
561 76	760 00	561 76		561 76		10 00			571 76
110 04	207 00	110 04		110 04					110 04
320 74	145 00	320 74		320 74		1 00			321 74
215 35	255 09	215 35		215 35		3 25	2 10		220 70
1,063 89	637 65	788 43	275 46	1,063 89		14 35	55 00		1,133 24
213 00	229 53	213 00		213 00	40 00				253 00
124 68	31 25	124 68		124 68					124 68
809 66	352 53	809 66		809 66		29 00	12 00		850 66
439 00	188 50	439 00		439 00		13 25	3 00		455 25
228 00	263 15	228 00		228 00	10 00				238 00
718 00	450 00	718 00		718 00					718 00
117 00	29 50	117 00		117 00	1 00	14 00	1 50		133 50
608 35	384 67	608 35		608 35			10 00		618 35
25 00	25 00	25 00		25 00					25 00
208 00	150 00	208 00		208 00		7 00			215 00
481 83		481 83		481 83	9 40				491 23
25 00	35 85	25 00		25 00					25 00
966 91	671 57	966 91		966 91		3 50	8 00		978 41
60 91	40 00	60 91		60 91	14 09				75 00
148 81		148 81		148 81					148 81
839,659 51	$759,975 31	$775,555 83	$64,103 68	$839,659 51	$631 12	$21,802 22	$1,256 92	$9,229 64	$872,579 41
		405 00		405 00					405 00
		17,325 67		17,325 67					17,325 67
		1,135 59		1,135 59					1,135 59
		5,155 41		5,155 41					5,155 41
		38,627 80		38,627 80					38,627 80
								75,943 38	75,943 38
								527 37	527 37
					10 00	52 64		5,669 21	5,731 85
								6,667 39	6,667 39
								37,969 82	37,969 82
839,659 51	$759,975 31	$838,205 30	$64,103 68	$902,308 98	$641 12	$21,854 86	$1,256 92	$136,006 81	$1062,068 69

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1944 Program Packet

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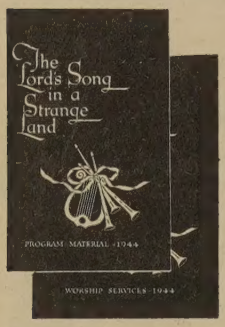

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Week of Prayer and Self-Denial

October 24-30, 1943

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